INTERNATIONAL DIMENSIONS OF ADULT AND LIFELONG LEARNING

James A. Draper & Roby Kidd Memorial Lectures

Edited by
S.Y. Shah & K.C. Choudhary

International Institute of Adult and Lifelong Education
New Delhi

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The International Institute of Adult and Lifelong Education has been set up by the Indian Adult Education Association at its premises in New Delhi, India, in December 2002. It is an autonomous non profit academic Institute with a mission to promote adult education as a distinct professional field of practice and a discipline of study. The Institute has the following objectives: Offering a wide range of courses at certificate, diploma, degree and doctoral levels; Promotion of research, evaluation and innovations in adult education; Organization of orientation and training programmes for adult education functionaries; Preparation of materials for neoliterates; Documentation, and dissemination; Publication of books, reports, monographs, journals and newsletters; Advocacy at official and non official levels.

During the last decade, the Institute organised several regional and international conferences and brought out publications and signed MoU with the University of British Columbia, Julius Maximilian and Helmut Schmidt. The Institute is recognised as a study centre of Indira Gandhi National Open University for the certificate, diploma and master's programe in adult education. For further details visit ***: www.iiale.org***

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Contents

Preface

Two distinguished Canadian adult educators viz; Professor James A Draper and Professor Roby Kidd were very closely associated with Indian Adult Education Association for a long period. As life members, not only did they participate in several programmes organised by the Association viz; conferences, seminars, workshops , but also took special interest in strengthening adult education as a discipline of study and field of practice through lectures and researches and publications. Both of them made significant contributions to the field of university adult education especially in setting up the first University Department of Adult Education in India at the University of Rajasthan. Unlike Kidd, Draper continued to visit India regularly and maintained his links with Indian adult educators. He encouraged several Indian students to pursue masters and doctoral programmes in adult education at Canadian universities. During his tenure as the head of the Shastri Indo-Canadian Institute in New Delhi, Draper visited several universities in India and motivated the academics to introduce adult education as a programme of study in their respective institutions. In view of the close ties of Draper and Kidd with India and their contributions to the field of adult education, IAEA decided to honour them by instituting annual memorial lectures.

These lectures were organised by the International Institute of Adult and Lifelong Education as an important academic activity. Eminent scholars from India and abroad were invited to deliver lectures. Since the lectures covered topics of contemporary relevance and some of the speakers submitted the manuscripts of their lectures, it was decided to bring out a compilation for the benefits of wider audience. Apart from the eight selected lectures, we have included the Roby Kidd memorial lecture delivered by late Professor James Draper in 1992 on Dynamic Mandala of Adult Education.

We are extremely grateful to the following scholars not only for delivering the lectures but also submitting the revised manuscripts for publication: Professors Tom Sork, Regina Egetenmeyer, Soren Ehlers, W. John Morgan, Chris Atkin, Alan Rogers, James Draper,Asoke Bhattacharya, and Dr. Lakshmidhar Mishra. Thanks are due to Ms. Kalpana Kaushik for preparing the press copy.

We hope this publication will be well received by the adult education community in India and abroad.

S. Y. Shah
K.C. Chaudhary

1

The Place of Ethics and the Ethics of Place in Adult and Lifelong Education

Thomas J. Sork

Introduction

It is indeed an honour to be invited to deliver the 2015 James A. Draper Memorial Lecture. I first became aware of Jim Draper's work as a graduate student in adult education in the 1970s. Although I didn't study at the University of Wisconsin as Jim did, I had the good fortune to learn about adult education from many professors who were graduates of Wisconsin. One of the many values instilled in those who were exposed to the "Wisconsin Idea" was the importance of establishing strong connections between universities and the publics that support them so that university researchers could understand the issues facing the public and the public could understand the role and benefits of universities in society. As articulated by the University of Wisconsin—Madison "…the Wisconsin Idea signifies a general principle: that education should influence people's lives beyond the boundaries of the classroom. Synonymous with Wisconsin for more than a century, this 'Idea' has become the guiding philosophy of university outreach efforts in Wisconsin and throughout the world" (University of Wisconsin website, 2015).

I became familiar with agricultural extension—as one form of university outreach—as a farmer's son in California enrolled in the local 4-H program. Raising livestock and crops in my youth, I quickly learned how important it was to have accurate, research-based knowledge suited to "local" conditions and communicated in a way that I—and other members of the public—could understand and apply.Access to "usable" knowledge by the public was a hallmark of the U.S. cooperative extension system—established in 1913—that was a collaboration between federal, state and county governments and the land-grant university system.

I know that Jim's work in India began in the 1960s and he, along with colleagues in India and other committed adult educators, promoted extension and other forms of adult education throughout the country. Jim left a legacy of not only a fine body of scholarship on international and comparative adult education, but also of leadership in promoting the beliefs that all adults have the capacity to learn, a right to access useful knowledge, and the ability to contribute to the generation of

knowledge. His work in India as part of the Colombo Plan project to establish an adult education department at the University of Rajasthan is a fine illustration of his commitment to both encourage university-community engagement but also to better prepare those who work as adult educators. It is this commitment to the preparation of capable adult educators that I wish to focus on today. More specifically, I wish to urge greater attention to the ethical aspects of our work as more and more institutions—and other organizations—identify "community engagement" as a strategic priority and as governments encourage the development of partnerships to address pressing economic and social issues.

Before becoming a professor, I had worked in several university continuing education units. During this time, I was constantly confronted by various moral dilemmas and had not acquired the conceptual tools to adequately analyze or resolve them. I not only felt inadequate to resolve them, but was curious why the literature I had been exposed to in my studies of adult education had been silent on the ethics of practice. I have always suspected that this was, in part, because we adult educators regard ourselves as always taking the high moral ground and thereby avoid finding ourselves in morally-ambiguous or morally-dangerous territory. But if indeed that is what some of us believe, we have been deluding ourselves.

My primary area of work in adult education has been program planning with a related interest in professional ethics. From very early in my career as a professor, I included in my planning courses a "unit" on ethical issues. In the late 1970s, a doctoral student in my course had just completed serving on an ethics committee in his profession—biomedical communications—and was intrigued enough about the issues I raised in the course to suggest we co-author a paper. In preparing that paper, we searched widely for relevant work and found very little. When our paper was published (Singarella & Sork, 1983) we hoped it might provoke others whose work we likely overlooked to come forward and challenge some of our observations—to begin a print-based debate. Of course, young academics are often overly optimistic about the likely impact of their work. Although we received some positive feedback, the paper did not generate the degree of engagement we had hoped. One comment we offered in the paper that we considered at least mildly provocative was "We doubt that the field of adult education is mature enough to reach agreement on a code of ethics which would apply to all practitioners. Further, we are not convinced that such a code would be desirable. Yet we are convinced that a thorough and ongoing exploration of ethical issues is essential to the continued growth and development of the field" (p. 250).What our article did accomplish was to let colleagues know that we were interested in the ethics of

practice and had some provocative ideas…especially about whether a code of ethics for adult education was either desirable or feasible.

The first comprehensive book on the ethics of adult education was published by Teachers College Press, Columbia University (Brockett, 1988). This book contained, for the first time, a set of chapters on ethical issues in various domains of adult education practice including planning, administration, marketing, evaluation, teaching and advising along with chapters on social responsibility, ethical development, and research. Also included was a chapter that explored whether or not a code of ethics was desirable. The author's unambiguous conclusion was…

> *Instead of trying to institutionalize adult education with a professional code of ethics, practitioners would be better absorbed in developing their own personal values and in gaining an understanding of the historical and philosophical foundations of their work.…What is important for participant and practitioner alike in adult education is to recognize that there are choices to be made. It is experience and sensitivity in making such choices—not politically-inspired, standardized, professional codes of ethics—that will lead to a high standard of moral conduct in the practice of adult education. There is no need to develop a professional code of ethics. (Carlson, 1988, pp. 174-175)*

The debate about whether adult education needs a code of ethics resurfaced with the publication of *Confronting Controversies in Challenging Times: A Call for Action* (Galbraith & Sisco, 1992) which included one chapter arguing in the affirmative (Sork & Welock, 1992)—that a code of ethics was needed—and one in the negative (Cunningham, 1992). Concerns about developing or adopting a code of ethics have largely been based on "fears" about professionalizing the field…at least following the pattern of traditional forms of professionalization found in medicine, law, nursing, social work, and so on. Those who hold the view that adult education should be regarded as a vocation or "calling" rather than a profession fear the rigidity, exclusionary rules and power hierarchies that often characterize traditional professions. There is also the reasonable concern that developing and enforcing a code of ethics freezes in time and place a dominant set of values that may or may not be in the best interests of all adult learners, especially the marginalized and disenfranchised.

I now recount some events that occurred in the 1980s illustrating the need to recognize that the work of adult educators is always immersed in a thick soup of

often-conflicting values and power relations. I will then follow the flow of developments since then and make the argument that, although some clear progress has been made in addressing a gap in our preparation programs, there is much work that remains to be done to raise the ethics of practice to the place it deserves in our collective consciousness and in *all* of our preparation programs.

The Wake-Up Call

In 1991, a significant event occurred in the United States that produced the kind of response among adult educators that I naively hoped would have been provoked by the earlier publication of various articles and books on the ethics of practice.

> *On the front page of the May 26, 1991,* New York Times*, an article began with the headline "Students in a class on investments say the lessons meant big losses" (Henriques, 1991). This story became known in the field as "The Miami Case" and generated a great deal of anxiety among administrators responsible for adult education programs. In a nutshell, the story was about a class on the basics of investing offered by the Dade County (Florida) School District's adult education program. The instructor for the course was a broker employed by a Wall Street investment firm. The instructor won the confidence of the students to the point where they invested large sums of money with him, but they claimed that he placed those funds in riskier investments than they had agreed to. When their investments dropped substantially in value, they sued the instructor, his firm, and, most notably, the Dade County School District. The students accused the school system "of negligence in failing to supervise what was going on in [the instructor's] classes" and claimed that "...selling investments to students violated both state law and codes of ethics" (p. 26). This case raised fundamental questions about the obligations of providers concerning "commercial" relationships that develop between students and instructors in adult education courses. The practice of hiring "experts" from business and industry to teach adult education classes is widespread and most often works to the advantage of all concerned. But this case raised questions about the ethics of commercial relationships that develop between adult learners and instructors and the obligations of providers to protect the financial and other interests of students.* (Sork, 2009, p. 20)

The fact that adult education was "featured"—and not in a good way—on the front page of a respected national newspaper was a wake-up call to many in the

field who engaged in the widespread practice of recruiting course instructors from the firms or professions thought to have subject expertise. The Miami Case became a focus of discussion at conferences and several organizations took up the task of reviewing the case and proposing strategies for reducing the risk—or financial liability—of this and related practices.

Responses to The Miami Case ranged from earnest "hand wringing" to the development of policy guidelines for the hiring and briefing of those who might have "outside interests" that might come into conflict with institutional and student interests (LERN, 1992). A few organizations and individuals went further and proposed "codes of ethics"—or at least a set of principles to guide ethical decision making. Although all of these efforts were no doubt undertaken with good intentions, some ventured into dangerous territory by proposing principles to guide the actions of those they did not represent—like learners—or principles that would ensure continuation of the *status quo*—protecting the interests of those already in positions of power—even when the *status quo* was unjust or badly tilted in favour of the already-privileged.

A Few Potholes on the Road to Salvation

By the mid-1990s, enough of these efforts had been published or made available via websites and other means that I decided to analyze them for a conference paper (Sork, 1996). The point in doing this was two fold: to acknowledge the important work being done to bring the ethics of practice more into the mainstream of adult education and to identify problems with these efforts that would limit their usefulness and their widespread adoption. Although critical of some elements of it, what I found very useful about this body of work was the careful articulation of principles—and their underlying values—directly linked to common areas of work within the field. Many of these addressed practices that could lead to intellectual, emotional, or financial harm or could in other ways disadvantage the already-marginalized. As those opposed to codes of ethics in adult education point out, codes can indeed be tools to protect the interests of providers of education rather than to protect learners from harm by providers, instructors, and others.

One of the many challenges faced by those who propose a code of ethics is to clearly identify who the code applies to. In established professions, various professional and regulatory bodies issue and enforce codes of ethics for their members…and membership in the organization is often required in order to be permitted to practice. If a code of ethics is violated, the organization can censure

a member or, in extreme cases, prevent the member from practicing and doing further harm. In adult education broadly conceived, there are very few if any requirements to join a professional or regulatory body as a prerequisite to practice. So even if a code of ethics is in place, enforcing it would be problematic. And because adult education "practice" occurs in such a wide array of organizational and community settings, the relevance of a code can also be questioned. For example, one of the earliest code of ethics I have found specifically for those in adult education was developed by the Pennsylvania Association for Adult Continuing Education 30 years ago (PAACE, 1985). However, PAACE, like most geographically-based adult education organizations, invites membership from practitioners who work in a wide variety of organizational settings with a diverse range of adult learners. Further, membership in PAACE and similar organizations is not a prerequisite to practice. What is commendable about PAACE and other organizations that have produced codes of ethics is that they publically acknowledge that ethics is a dimension of our work and that there is a set of underlying values that should guide practice.

A further example of the difficulty that the scope and diversity of the field presents to those interested in the ethics of practice is provided by a project undertaken by the Coalition of Adult Education Organizations (CAEO; now the Coalition of Lifelong Learning Organizations) in 1993. Initially, the goal was to develop and adopt a code of ethics that would apply to CAEO member organizations in the USA. The leader of this effort (Stewart, 1992) explained in conversation that the governing body of the day could not reach agreement on what should be included in a code and therefore did not adopt one. So that the considerable groundwork done would not be in vain, the CAEO issued a set of "Guidelines" and a long list of ethical principles that member organizations could draw from to develop their own codes of ethics.

This brief analysis of efforts to develop codes of ethics would not be complete without acknowledging several proposals for "universal" codes for adult educators. These efforts were intended to demonstrate that there are at least some over riding principles that should guide our work with adult learners. The first of these was an "Interdisciplinary Code of Ethics for Adult Education" (Connelly & Light, 1991), followed by a proposed "Code of Ethics for All Adult Educators" (Wood, 1996) and, more recently, "Toward Developing a Universal Code of Ethics for Adult Educators" (Siegel, 2000). Each of these efforts was commendable as a bold gesture to propose a set of "universal" principles as a foundation for practice, but each also suffered—as all codes of ethics do—from being developed in a specific

temporal and cultural context that privileges the dominant forms of practice and current beliefs and values.

Moral Geographies of Adult Education

It should be clear by now that, at least in North America, there has been concern about the ethics of practice for more than 30 years. A significant body of literature has developed on the ethics of practice in different aspects of adult education work—planning, administration, marketing, teaching, counselling, evaluation and so on—and numerous proposals have been put forward for formal codes of ethics to guide practice. What was absent in the early years of these developments was any empirical data on the type and extent of ethical issues encountered in practice. This void was addressed initially by McDonald and Wood (1993) who conducted a survey of practitioners in the state of Indiana, USA, who worked in several different sectors of adult education. This was followed by a replication study by Gordon and Sork (2001) conducted in British Columbia, Canada. In both cases, the surveys revealed a long list of issues, concerns and dilemmas faced by practitioners. Following is the list, in decreasing order of frequency, based on the more recent study but which roughly parallels the earlier study by McDonald and Wood:

- Confidentiality
- Learner-adult educator relationship
- Finance
- Professionalism and competence
- Conflicts of interest
- Evaluating student performance
- Ownership of instructional materials
- Intra-organizational concerns
- Credentials
- Unsound training design
- Employment practices
- Enrolment and attendance

In addition to confirming that practitioners in several different sectors of adult education—in both the USA and Canada—confront similar ethical issues, each study also asked respondents if they believed a code of ethics for adult educators was needed. In the Indiana study, 52 percent of respondents (n=249) and in the British Columbia study, 73 percent of respondents (n=261) supported the need for a code of ethics.

Two of the messages we can take from these empirical studies are that practitioners working in similar sectors in two different—albeit similar—countries share a common concern with the ethics of practice and the majority surveyed agree that a code of ethics for the field is needed. But what do we know about the experience of practitioners—and the value base—in other countries with distinctly different cultures from the USA and Canada?

Occasionally I encounter a novel concept that provokes a rethinking of earlier understandings and perceptions. One such concept I became aware of about 15 years ago was "moral geographies." The version of this concept I learned about first was articulated by Smith (2000), a geographer, who argued that the morality people practice varies according to geographical context. This is an idea that seems obvious intuitively, but we live in an era of globalization in which standardization, transportable skills, and interchangeability are promoted. The work on ethics and adult education I've referred to so far developed largely within an Anglo-Western cultural context in which certain values related to democracy, aims, rights, and obligations are often taken for granted. The field of adult education generally suffers from a lack of comparative research that helps us understand diverse contexts of practice and how those differences relate to the ethical sensitivities and moral beliefs held by practitioners. The idea of moral geographies applied to adult education should cause us to critically question anything proposed as "universal" or "global" since these words assume that any differences based on geography, broadly conceived, are either not significant or can be legitimately trumped by the dominant discourse.

About 10 years ago during a study leave (sabbatical), I visited with adult education colleagues in departments in eight countriesabout what I then labelled a "global core curriculum for adult education." During my conversations with them I was acutely aware of the dangers of claiming anything as "global," and yet I wanted to test the idea that some aspects of our work—and some of the values that underpin it—might have a high degree of transnational transferability and acceptance. What I found, predictably, was many different views on this notion ranging from "this is a bad and dangerous idea that you should drop immediately" to "our field needs such a project to gain greater legitimacy and to open more job opportunities globally to our graduates." The outline of my proposal lacked detail especially about the moral/ethical underpinnings of the field because I assumed there would be differences—possibly substantial—from one country and context to another in the values that guide practice. I was distracted from doing further work on this project, but remain intrigued by the tension between our different moral geographies and the desire for transferable, global qualifications that prepare

people to work in transnational spaces. But others have taken up the challenge of developing curricula for the preparation of adult educators who work in diverse cultural contexts.

International Engagement, Sustainable Development, and a New Urgency

As lifelong learning has gained prominence in national and transnational policy discourses, interest has grown in both the professionalization and transferability of skills in adult education. This interest has led to the development of several competency frameworks and curricula intended to have broad transnational application. During the past few years, I have been collaborating with a colleague in Germany, Professor Bernd Käpplinger, who shares my interest in program planning.Our initial interest was in *if* and *how* these frameworks and curricula address the capabilities/competencies related to planning programs which we regard as a fundamental aspect of practice (Käpplinger & Sork, 2014).

We recently collaborated with others (Käpplinger, Popoviæ, Shah, & Sork, 2015) to look at several of these efforts to determine the degree to which any consensus was emerging on what competencies are required for "good practice." Although there is evidence that each of the projects we reviewed accomplished at least some of its purposes, there is not yet a clear consensus on the range of competencies necessary for practice in a global or transnational context…and maybe that is a good thing! Most of the frameworks/curricula we reviewed avoid directly addressing the moral/ethical dimensions of practice. The closest that most get to taking up these issues is in encouraging *critical reflection* and understanding diversity, power relations and one's own values.

Zarifis and Papadimitriou (2014) make useful observations about the importance of critical reflection in the professionalization process:

> *Reflection can guide adult educators as they encounter the complexity that is inherent to their practice, potentially influencing the choice of how to act in "difficult or morally ambiguous circumstance." In this vein, the development of reflective practice has been associated with enhancing an individual's character or "virtue," fostering a"habit of mind," "dispositional tendency," or "morality" with which to approach pedagogical reasoning and ethical or values-related dilemmas that may arise. It also helps in developing "phronesis"—adaptive expertise or practical wisdom to guide professionally competent practice*. (p. 157)

From what I have seen thus far, I am not convinced that we are giving enough explicit attention to the ethics of practice in our preparation programs. Developing the ability to be critically reflective is undeniably a key aspect of competence but I remain concerned that there is not greater attention devoted to developing and applying the conceptual tools needed to carefully analyze "difficult or morally ambiguous circumstances" and decide on courses of action. Current preparation programs may indeed address these matters in more depth than is suggested by either the competency frameworks or the curricula reviewed, but it remains to be seen how well the current generation of practitioners being prepared will be able to engage with the challenges ahead.

I have come to agree with many who claim that we are in the midst of a global crisis that requires immediate action on many different fronts if we are to avoid catastrophic consequences. In late September, 2015, an ambitious set of *Sustainable Development Goals* was adopted by the United Nations General Assembly. UNESCO earlier issued the *Roadmap for Implementing the Global Action Programme on Education for Sustainable Development* (UNESCO, 2014) in which they state that "Educators and trainers are powerful agents of change for delivering the educational response to sustainable development. But for them to help usher in the transition to a sustainable society, they must first acquire the necessary knowledge, skills, attitudes and values" (p. 20).

If the urgency to take decisive and sustained action is as compelling as I suspect, then adult educators will face many challenges from the diversity of interests of those who are in the best position to take needed actions and those who are most likely to be negatively affected if action is not taken soon. I hope—but doubt—I am being overly alarmist about the urgency to take action. If I am even partly right, then it suggests an important leadership role for those of us involved in the preparation of adult educators.

What is Needed in the Preparation of Adult Educators

I like to think that Jim Draper is looking in on us as we discuss the ethics of practice in dynamic, challenging India. I expect he would be impressed and dismayed; impressed by the great strides India has made in addressing issues of literacy, equality, population, diversity, health, and the challenges of rapid development. He would be impressed in the *Twelfth Five Year Plan*by the stated desire for a paradigm shift from basic literacy to lifelong learning. But he would be dismayed by the brief and superficial treatment given this important and complex shift by those who drafted the Plan.

We should not expect policy makers to have a good understanding of the work we do in adult education or to even acknowledge the importance of our work to achieving a sustainable world. I believe we have a compelling moral obligation to help those joining the field—and indeed, those who are now in it—to develop a deep and complex moral framework that will guide them in their work and help them engage with the challenges ahead. There can be no overarching ethical framework that will be equally applicable in every cultural context, but there could be some shared fundamental values that we all place at the centre of our work.

It is also possible that, as a field, we suffer from being too timid in our approaches. I suggest that whatever moral frameworks we develop or observe must make space for "transgressive" practices. The challenges we face globally may require that we give ourselves permission—even encouragement—to occasionally deceive, infringe and transgress in order to achieve a more livable, equitable, peaceful planet. The ends do occasionally justify the means.

The work that has been done in the past 30 years on ethics in adult education can be useful if we decide to increase the attention given to this aspect of practice. But more work is needed, especially of the comparative kind that Jim Draper promoted, because our moral frameworks and the decisions that flow from them need to be relevant and responsive to both the global and local. I remain hopeful that adult educators will continue to play vital roles in helping achieve a better world in which future generations will appreciate our efforts to turn things around rather than heap scorn on us for waiting too long to take needed action.

This is a revised version of James A. Draper Memorial Lecture - 2015

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2

Academic Professionalisation in Adult and Continuing Education in Germany and Beyond: From Theory to Research

Regina Egetenmeyer

1. Introduction

Societies all over the world are moving more and more towards becoming knowledge and lifelong learning societies. This means that the learning of their members has become a more and more evident part of their behaviour and their development. It is easy to argue that lifelong learning and adult education are needed in ageing societies such as those found in Europe. But lifelong learning, adult and continuing education are more than "economic factors" in a society. The right to learn and participate in education is a fundamental principle of human life. The proportion of people in a society that education reaches can be taken as one indicator of humanity and inclusion in a society. But adult and lifelong education also avoid restricting the transfer of current educational tasks to the next generation only. In contemporary societies everybody – young people as well as adults – shares the responsibility and joy of adult and lifelong education. Reaching people also means developing societies together and all age groups being responsible together.

To reach people with adult and lifelong education it is necessary to have professional educators who support and guide people in their learning processes, who open up new ways and new perspectives. Without professional, educated people in adult and lifelong education, the field of adult and lifelong education will remain fragmented. To reach whole societies for participation in adult and continuing education, it is necessary to have professionals who are able to create a framework, identify learners' needs and encourage individuals to participate in learning activities.

This paper focuses on the people – I call them professionals – in the field of adult and continuing education. How do they need to be educated in order to act as professionals in the field? Therefore, the paper starts with a discussion on the struggle of adult and continuing education within classical theoretical approaches to the professions and argues for the use of the approaches identified in the new

sociology of professions. A description of the main theoretical approaches to professionalisation in adult and continuing education in Germany is followed by a definition of,and plea for use of, the term academic professionalisation. Based on this terminology, a design for an international comparative study on academic professionalisation is outlined. Its aim is to find out,on the one hand, whether an internationally manageable model for academic professionalisation is possible and, on the other hand, if transnational indicators for this professionalisation can be identified.

From a German perspective, the terms adult and continuing education are mostly used synonymously. The academic discipline understands itself as a combination of adult education (general, complementary, citizenship education) and continuing education (professional, vocational and further education). Students studying education learn how to support adults within their learning processes independent of the context in which they learn. This is the reason why the combined term adult and continuing education is used in the following discussion.

2. Theoretical remarks concerning professionalisation in adult and continuing education

2.1 On the struggles of adult and continuing education within classical approaches to the professions

Defining professionalisation in adult and continuing education suggests looking at the discussion on professions in a general perspective in the context of the sociology of professions. Looking at the diverse theoretical approaches that are available in the Anglo-Saxon and German contexts (cf. Kurtz 2005),it is possible to distinguish three broad interpretations. These should not be understood as mutually exclusive, but rather as three different emphases on the question of professionalisation.

(1) **Approaches focusing on the attributes and self-organisation** of specific occupations belong to the traditional perspectives of understanding professions, which can still be found in many dictionaries. These approaches create lists of characteristics that an occupation has to fulfil in order to be understood as a profession (Spencer 1896). Kurtz (2005, p. 35f.) summarises diverse discussions on this issue by identifying the following characteristics: (a) Members of a profession are part of self-organised professional associations. (b) Professional associations definethe rules and codes of ethics their members have to follow. (c) Professional activities are characterised by a special knowledge base. Its acquisition lies in the hands of the profession. For example, professors at universities form a

part of the profession. By a two-stage qualification starting at the university and followed by an educational phase in apractical professional context, professional socialisation has already begun at the university. (d) Professional activities are focused on community services and on the central values of a society such as education, justice, etc. By this, they are oriented more towards altruistic values than economic values. (e) In the context of the relationship between clients and professionals, professionals act as experts. They make autonomous decisions and show a high degree of responsibility towards their clients. (f) Professions have an exclusive monopoly in carrying out specific tasks. The tasks are characterised by the fact that they also can fail. (g) Advertising for professional tasks is not allowed.

(2) In the second part of the last century theories of professions increasingly emphased on the role of professions within society. These approaches are focused on professions as occupations that **serve the central values of a society**. These approaches consider the research function, role and power of professions within a society. This discussion can be found in the theories of structure-functional and power perspectives.According to Parsons (1978), professions have a single position in our society as they fiducially administrate the central values of a society. The "professional complex" is strongly interrelated with the cognitive complex and includes, besides application and teaching of knowledge,a "research function".

(3) Another approach focuses onthe **characteristic of an action**. This focus can be found in the German structural-theoretical theories as well as in interaction theories (and in a way in Parsons' discussions). These theories lay the focus on the specification of the kind of action necessary within professions. In the German context, the most well-known is the concept of Oevermann (1996), in his exemplary analysis of the teaching profession. He distinguishes between professionalised actions and actions that need professionalisation. Professionalisation is only needed for complex actions that can only be carried out based on broad academic knowledge. These complex actions are characterised by the fact that they cannot be carried out based on linear rules. Rather, people carrying out these actions have to interpret individual cases and situations and develop action plans based on this interpretation. Oevermann argues that these actions need a professionalised framework to allow people to take autonomous decisions. Based on Oevermann, one can argue that adult education is a profession in need of professionalisation but there is no professionalised working field.

These broad interpretations need to be further developed for the field of adult and continuing education. As shown below, adult and continuing education conflicts in diverse ways with classical theories of professions.

(1) From the perspective of attributes, adult and continuing education does not have a closed knowledge base that is only accessible by the members of its community. From an emancipatory perspective, adult and continuing education understands itself as a field that intends to break down exclusive access to knowledge and education, and is working on opening up access to education for all. In most countries,there are no rules limiting entry to a career in adult and continuing education, and where they do exist they only apply to a small number of fields of work.This means that adult and continuing education can be performed in many countries and many fields by anybody who wishes. Furthermore, the autonomy of adult learning professionals is often restricted by organisational contexts, which they only can influence to a limited extent.

(2) From the perspective of central values, adult and continuing education can name the central value of education. Distinguishing between altruistic and economic interests, one can say that adult and continuing education – at least in Germany – also serves particular economic interests in the context of continuing education for enterprises.

(3) From the perspective of the characteristic of the action, adult and continuing education is characterised by the situation that there are traditionally no bilateral expert–client relationships. Rather, adult education professionals are working with groups and the group dynamic. The idea that an expert is interpreting a situation in an adult's learning process on their behalf conflicts with the idea of emancipatory adult learning. Furthermore, especially in Europe, more and more standardised organisational contexts (e.g. quality management procedures) exist that restrict the autonomous space of adult education professionals.

Arguing further, it becomes easy to see how classical theories of professions does not only work for adult and continuing education but also not any more for other occupations (including the so-called 'old professions').

Excursus

Looking at adult and continuing education, the question of professionalisation (in the sense of qualifying people for activities in the field) started in most countries in the phase when it moved from the status of an occasional societal activity to a permanent task of a society. Normally, this is the point when adult and continuing education starts its professionalisation. In the German context, one can show very clearly that the starting point of professionalisation was the regional adult and continuing education laws in the 1970s. They secured at least minimum financial

support for providing public adult and continuing education. Before the 1970s,there was a broad consensus that no specific professionalisation for people in adult and continuing education was necessary. Rather, life experience was seen as important – and adult education as a second or third occupation based on that previous life experience. This situation changed dramatically at the end of the 1960s with the introduction of the continuing education laws of the German Länder (regions). Adult and continuing education was seen as a permanent task of society. With the financial support of adult education provision, the question was raised as to how these people should be qualified. In Germany, this was the starting point and universities began to develop university study programmes in adult and continuing education.

2.2 Adult and continuing education against the background of the new sociology of professions

In the context of the new sociology of professions, the term profession is nolonger limited to occupations with high "interventionist contexts" (Gieseke 2010) in relation to people (law, health, education). Rather, the term professionalism can be found more and more in economic contexts as well. The new sociology of professions, moreover, shows that the self-organised collegial principle (represented by associations, professional socialisation, and code of ethics) is moving to an understanding of professionalism based on individual competences. These individual competences are based on individual performance assessment and control (Mieg 2005) as well as on the staging of professionalism (Pfadenhauer 2005). Pfadenhauer demonstrates that the presentation or staging of professionalism is based on three aspects: ability, presented by an academic qualification; willingness, presented by service offers; and authority, shown by certificates.

This recent approach, which is closer to economic contexts,is creating a balance between professionalism and rationalism. Professionalism is no longer exclusively limited to professions focusing on services for the central values of a society. However, it defines professionalism as the interrelation of academic knowledge and practice. In this case, professionalism means the use of academic knowledge for handling complex situations. Professional acting is necessary for situations that require an academic analysis and the interrelation of reflection and experiences, and for situationsthat are characterised by paradoxes of knowledge and ignorance. On the other side of the balance, one can find the idea of rationalism, which means the use of instruments, formal processes and schematisation. The consequence of this balance is that it is continually necessary to ask which actions are so easy that they can follow rationalised schemata. Moreover, which actions are so complex that they need the space for interpretation and a complex answering of situations?

Following this understanding of professionalism, professionalisation in adult and continuing education no longer focuses on the process of developing professions in the old sense. But professionalisation means the development of professionalism of people working in adult and continuing education through qualifications and the development of academic abilities and knowledge for carrying out adequately complex actions in the field.

2.3 Approaches to professionalisation in adult and continuing education in Germany

Currently, it is possible to identify three theoretical approaches to professionalisation in adult and continuing education in Germany. Like the classical professional theories, they are not mutually exclusive.

(1) Relating academic knowledge and educational practice: One of the first approaches to professionalisation in adult and continuing education goes back to Tietgens (1988), who was director of the institute that preceded the German Institute for Adult Education. He worked in the institute together with Gieseke (1988), who carried out elaborative research concerning professionalisation in adult and continuing education. Among other studies, Gieseke (1989) carried out an empirical study in which she researched the professional habitus of full-time staff in adult education. She analysed the struggle of adult education professionals between educational and organisational requirements as well as their struggle between subject-orientedand education-didactical qualifications. The predecessor institute of the German Institute for Adult Education was the educational department of the German folk high schools. Therefore, it was tasked with providing academic knowledge to adult education practice. The question of how academic knowledge could be applied to adult education practice was a main task of the institute. Tietgens defined professionalism in adult education as "situative competence", "the ability to use broad, scientifically deepened and diverse abstract knowledge adequate in concrete situations. Or contrariwise: to acknowledge in just these situations which parts of the knowledge could be relevant. The point is, to discover in a single case the general problem'(Tietgens 1988, p. 37). He defines "Academic knowledge as understanding facility. Hermeneutic potential lays not only in empathy, but also in the knowledge of the environment"(ibid., p. 38).Tietgens claimed that there is a need for an adequate use of the knowledge in individual situations. Therefore, abilities for the interpretation of individual situations in adult education have to be developed.

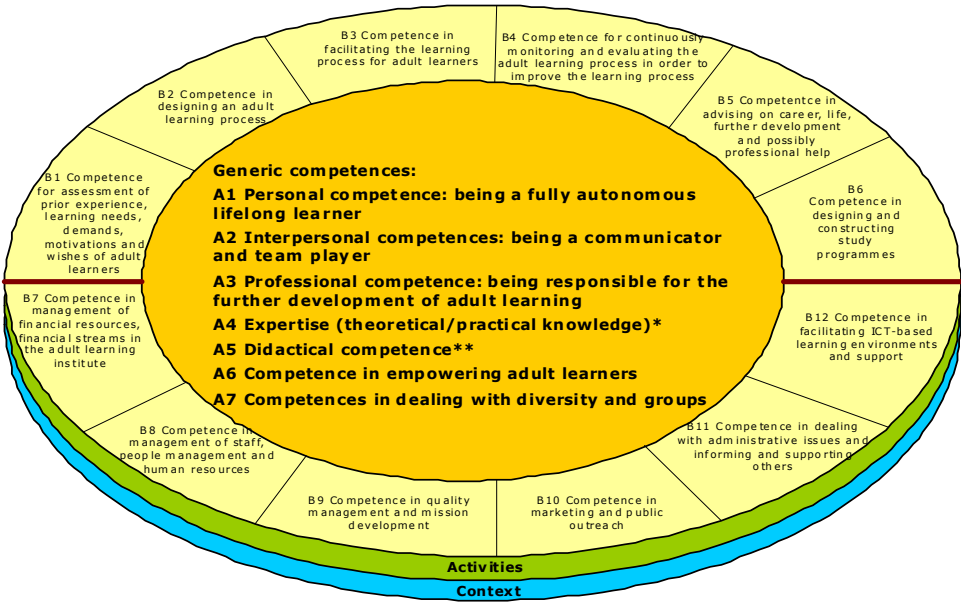
In this approach, the analysis of situations (teaching-learning arrangements, decisions within programme planning) was defined as a specific requirement of

adult education professionalism. Therefore, there is a need for differentiated knowledge about the field of adult education as well as analytical competences (Gieseke 1992).

(2) Difference-theoretical approaches: Since the start of the new millennium, the discussion has also been on the approaches derived from academic theories, focusing on the question: What makes adult education practice professional?[1] In difference-theoretical approaches, adult education situations are characterised by antagonism and contradictions. Adult education professionals have to deal with the contradictions of their experiences, existing and missing academic knowledge, and personal relationships. Von Hippel (2011) states that these antinomies do not always lie in concrete practical situations but that the structures and contexts of the adult education sector also show antagonistic tendencies. Defining professionalism,Nittel (2000) calls professionalism a "*flighty condition"*that has to be newly produced in each individual situation (Nittel 2000). Professionalism in this sense is a newly produced professional performance in each situation and it is based on acting in concrete situations. To reach professionalism in adult education it is therefore necessary to understand that academic knowledge and theory as well as concrete cases form the core of adult education professionalism.

(3) Competence-based approaches: Approaches in this context grew out of the discussion of the European policy on lifelong learning. The main characteristic of these approaches is that they list the competences that professionals in adult and continuing education should fulfil. In line with the validation strategy of the European Commission, these competences are also operationalised in a way that they can be validated and certified. These competences can be acquired in a variety of ways: formal, non-formal and informal. As a consequence, not only a competence list but also instruments for the validation of the mentioned competences are required.The classic example of these competence studies is that of Research voor Beleid (2010), carried out within a tender study for the European Commission. This study consisted of interviewing people all over Europe. This competence model distinguishes between generic competences (personal competences, interpersonal competences, didactical competence, etc.), which all professionals in adult and continuing education should fulfil, and specific competences (competence in assessment of prior experience, learning needs, demands, motivations and wishes of adult learners, competence in designing and constructing study programmes, etc.) which only specified people should fulfil. The study is taking the organisation into consideration.

Figure 1: Key Competence Study for Adult Learning Professionals (Research voor Beleid 2010)



During the last year the German Institute for Adult Education has engaged in several European projects based on this approach. Besides engaging in diverse projects developing and testing validation instruments (e.g. VALIDPAC, CAPIVAL), the QF2Teach project carried out a Delphi study and identified the central core competences of adult learning professionals (see Table 1).

Competence area 1 – Personal development and development of the "professional self"	
Core competences	• Personal competence • Professional competence
Competence area 2 – Contents and didactics	
Core competences	• Expertise in the subject that is taught and in didactics • Learning arrangement • Analysis of learning processes
Competence area 3 – Assistance for learning	
Core competences	• Encourage and motivate learning • Support learning • Care for the learner • Group management

Table 1: Competence Areas of the QF2Teach Qualification Framework (Bernhardsson/Lattke 2012)

In all these competence approaches the specifying of competences and the limited, or even missing, links and common core present difficulties. Furthermore, a close relation to qualification offers has to be created.

2.4 Academic professionalisation in adult and continuing education (cf Egetenmeyer/Schüßler 2014a, p. 90ff.)

The approach to academic professionalisation in adult and continuing education was developed by Egetenmeyer and Schüßler (2012, 2014, 2014a) in Germany. It is picking up the approach of Tietgens and Gieseke and centralises the relating of academic knowledge and educational practice. Master's studies in adult and continuing education form by this approach only one, but an important, part within the professionalisation process of people working in adult and continuing education.

Adult education professionalism and the aim of professionalisation processes form the definition of Gieseke: the "differentiated handling with research results of the discipline, together with interdisciplinary knowledge for the interpretation of an actor's situation in a specific practical field"(Gieseke 2010, p. 386). Therefore, institutional and subjective influences and development potential can be identified.

From an institutional perspective, academic professionalisation focuses on the diverse qualification possibilities for the field of adult and continuing education in higher education. This is especially the case in countries in which higher education tends to be mainly an education phase for young people before entering the employment market, but the Bologna Process in Europe and respective national and regional reforms in higher education have brought about many changes. In coherence with the European lifelong learning policy, these reforms brought diverse qualification offers beginning with Bachelor's studies, consecutive and continuing Master's studies, Certificate studies within continuing university education, PhD studies, etc.

Besides this institutional perspective, academic professionalisation is focusing on the biographical professionalisation process of students in the context of academic initial and continuing education as a possibility for the competence development towards professional educational acting. In this sense, professional development is understood as a "professional biographical anchored competence building and development"(cf. Seitter 2009, p. 12). Studies in adult and continuing education form in this development just one important phase, which will be continued in the interplay of practical experiences and a continuing (academic) education.

By acknowledging the need to relate academic knowledge and educational practice, the institutional and subjective perspectives have been brought together. Therefore, room for interaction has to be created, allowing on the one hand subjective developments and on the other hand the provision of spaces for the development of professionalism in adult and continuing education. Depending on the subjective experiences of the students, possibilities for experiences of antinomies and antagonistic situations have to be created. Higher education should create space to connect diverse experiences (e.g. internships, part-time-jobs, structured practice observation, guest lectures from practitioners) with academic knowledge and to use them for academic analysis. It is the task of academic professionalisation to allow students to develop reflective and hermeneutic competences for the interpretation of practical situations in adult and continuing education based on disciplinary and interdisciplinary academic knowledge.

3. Researching academic professionalisation in adult and continuing education

3.1 Context of academic professionalisation

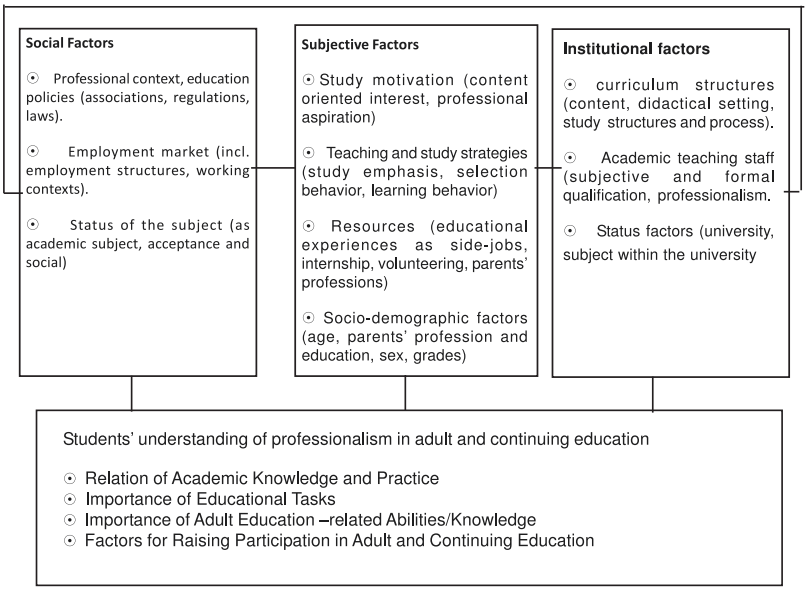
Designs for research into academic professionalisation in adult and continuing education need to clarify the context and interplayers of academic professionalisation. Professionalisation in adult and continuing education can first be seen integrated into the respective contexts or "systems" of adult and continuing education. It depends on societal and political, as well as international, contexts. Professionalisation in adult and continuing education can be differentiated into academic professionalisation and a more practice-oriented professionalisation. While academic professionalisation is integrated into academic contexts, practice-oriented professionalisation is integrated into organisational and institutional contexts of practice in adult and continuing education. Research professionalisation in adult and continuing education should be aware of the interdependencies of these two ways.

Researching academic professionalisation from an international perspective requires the consideration of the societal and political contexts of different countries. Looking at different European countries, entrance and qualification regulations in adult and continuing education have changed considerably in recent years and there is a marked variance. Including countries from Asia in an international comparison increases the diversity of understanding of adult and continuing education in academic contexts as well as in practice. This means that the societal context forms another perspective of academic professionalisation in adult and continuing education.[2]

Taking the German research results and expanding them on an international (societal factor) perspective, the comparative project focuses on the following questions: Which influences have societal, institutional and subjective factors of academic professionalisation on the professional understanding of students in adult and continuing education? Which differences and which similarities of these influences can be researched in different European and Asian countries?

Based on studies in academic professionalization in adult and continuing education in Germany Egetenmeyer and Schüßler (2012, 2014a) developed three influencing factors on professionalization in adult and continuing education: societal factors, subjective factors and institutional factors.

Figure 2: Indicators of academic professionalization (Egetenmeyer/Schüßler 2014a, p. 99)



Operationalising the three factors of academic professionalisation in adult and continuing education (see Figure 2), the research will focus on the interdependencies of these factors and on their effects on students' understanding of professionalism in adult and continuing education. Focusing on Master's students towards the end of their studies, data can be collected from people who are close to the university and to the study contents and structures. However, it can be assumed that they are also already on the way to practise in adult and continuing education.

Societal factors: One can expect that the professional context and educational policies has a strong influence on professionalisation in adult and continuing education. And this context varies from country to country. The availability of associations and institutes as the International Institute for Adult and Lifelong Learning in Delhi can have a strong influence on professionalization processes. Also the availability and kind of national and regional regulations and laws is influencing the professionalization process: If there are specific elements required within the professionalisation in adult and continuing education there could be expected a reaction in the correspondent curricula. Furthermore, the employment market can have an influence on professionalization in adult and continuing education: Which and how many vacancies are available? Which qualification do these vacancies expect? These aspects can have an influence on the kind of students deciding for studies in adult and continuing education. Furthermore, the status of adult and continuing education in a country and a university can have an influence. Which acceptance does adult and continuing education as well as lifelong learning have in a society?

Subjective factors: Furthermore, students and their motivation for studying adult and continuing education as well as their content-interests and their professional aspirations have an influences on professionalization. Furthermore their learning and study strategies will have influence on their professionalization: which study emphasis do their select? Which resources do they bring to the studies (as available educational experiences, internships, volunteering, and parental occupation)? Furthermore, it is expectable that socio-demographic factors as age, parent's education, sex and grades in secondary school will have an influence on the professionalization process.

Institutional factors: One can expect that the curriculum structures (as content, didactical settings, study structures and the designed process will have an influence) shows effects on the professionalisation process. Moreover also the kind of teaching staff (their subjective and formal qualification and professionalism) as well as the status of the subject in a university.

The aim of the study is the evaluation of possibilities for a transnational model of academic professionalisation in adult and continuing education. Therefore, in a first step students in Germany and India will be researched. Further possible countries will be included, possibly Great Britain, Italy and Japan.

4. Conclusion

Leaving the classical approaches to professions and going forward with the term professionalism makes it possible to focus research in adult and continuing education on the people working in the field and on their necessary competences and their contexts. Developing professionalism needs to avoid gaps between academic studies and practice. Rather, it is necessary that practitioners continue to be able to acquire new academic knowledge in the field and in their activities. Enabling them, using academic knowledge in adult and continuing education, means professionalising the whole field.

It is the task of universities to educate people in the application of academic knowledge for practice in adult and continuing education. Therefore, it is necessary to know more about the societal, institutional and subjective factors on the professional development of students. This could help both to identify the essential components for further developing programmes in adult and continuing education and knowing also which context conditions the adult education profession has to work in.

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(Footnotes)

[1]I will leave out in the analysis the approaches close to structural theory, which also focus on the analysis of the professional core of adult education practice. They refer to Oevermann's (1996) analysis of school teaching based on therapeutic interaction. Oevermann lays the assistant interpretation of learners' situations by teachers/trainers within educational interaction as the core of educational professionalism. Stichweh's structure-functional approach refers to the intermediation between learner and societal knowledge as the core of educational professionalism (Stichweh 2006). In consequence, didactical acting was defined as the core of adult education professionalism: the intermediation between individual and societal educational interests, between target group and adult educators, between academic and professional knowledge as well as between academic and professional skills (Peters 2004).

[2]The international comparative research project is currently carried out as a teaching research project together with students from Julius Maximilian University of Würzburg, Germany, together with Prof. Ingeborg Schüßler, University of Education in Ludwigsburg, Germany. Due to the high engagement of Prof. S.Y. Shah, International Institute for Adult and Lifelong Education, and Chetan Singai, National Institute for Advanced Studies in Bangalore, and their colleagues, four students from Würzburg can carry out from August to October 2014 the data collection in India

3

What Kind of Professionalism is Relevant for Adult Educators of Today?

Søren Ehlers

The Indian Adult Education Association is celebrating its anniversary. The fact that an NGO working for the education of adults in India was founded back in 1939 makes it relevant to look backwards and discuss changes in our approach to the education of adults. What were the objectives in the past century? However, there are also reasons to look forward. What are the possible challenges for adult educators in future? What kind of professionalism seems to be relevant for the adult educators of the 21st century?

The historical part of my lecture discusses adult education policies in the Nordic Countries at the national and transnational level. Why were national governments willing to fund NGOs as providers of adult education? Why did the Danish NGOs and not the public schools become the big players in the 1940s? What were the public policy objectives in the 1940s, the 1970s and the 1990s?

I am describing the historical objectives and will also deliver a few reflections about the present situation. What kind of challenges is an adult citizen facing today? I will be referring to my own studies as well as other studies about the education of adults in the Nordic countries: Denmark, Finland, Iceland, Norway and Sweden. The situation for the adult citizen in the North of Europe is not so different from the Indian scenario as you may think. A kind of alignment is going on in the world of today due to globalization and the distribution of ICT.

What is the main difference between being an adult citizen in the past and in the present?

It seems to me that the life of a common adult citizen through the 1940s to 1960s had an element of *continuity*. Families were not experiencing major changes in their day to day lives and their predominant approach to face the everyday challenges was collective. However, life in the 21st century is not the same. It is

filled with elements of *discontinuity* and frequent changes are common in everyday life of an adult citizen today. The approach of a common adult citizen today is *individualistic* rather than collective. The situation is not much different for the employers of these adults. All public and private enterprises are facing new challenges fro a context, which is more 'global' now. This change is my point of departure today. As a result of these changes, the adult learners and their employers have developed new learning needs that could lead to learning outcomes, more suitable to equip them with the competencies to face contemporary challenges. The professionalism of an adult educator therefore, requires a change today. A mix of teaching and supervision is needed, supervision, probably more prominent than teaching.

Changing policy arguments for funding of adult education

I begin with an analysis of public funding of learning activities for adult citizens in the Nordic countries. Policy papers published and later discussed by the Nordic parliaments between the 1940s and the1990s are the main source for my analysis. I wonder if India has common experiences.

What was discussed in the 1940s, the 1970s and the 1990s in the Nordic countries? The most interesting element relevant for today's discussion is the order of priority amid the economic, social and cultural components of the policies during these years.

The priorities in the 1940s were:1) Cultural, 2) Social, and 3) Economic

The Second World War was also a clash between values. As a result, cultural needs acquired the forefront in the policies that followed the War. The winners (except the former USSR) in the war represented democratic values and the governments in Western Europe wanted to secure a democratic way of life. The five-year long German occupation of Denmark and Norway was a shock for the inhabitants in relation to their identities apart from many other things. People with good formal education often volunteered free of cost service and therefore, adult education that followed the Second World War was provided by amateur, formally educated volunteers. More equality and better chances for equal opportunity comprised the core of adult education during that period. The industrial production would of course, benefit out of it. The term used by American economists to depict the outcome of this approach was *human capital.*

The political priorities from the 1970s were: 1) Social, 2) Cultural, and 3) Economic

The 1960s was a period of economic growth in the Nordic countries. The welfare society was becoming a reality. The Social Democrats were governing with an objective to secure *equal opportunities* and regarded education in general, as a powerful tool to achieve the objective. The universities received a massive number of students belonging to the working class families and public funding of education for adults boosted. The NGOs provided more offers to adults. The new, rather open-minded regulations of public funding in a Danish reform, prepared in the early 1960s was passed by the parliament in 1968.The cultural values of the 1970s were reflected in the policies through the policy term *folkeoplysning* (enlightment of the people in a non-formal way). In the 1980s, this term was predominant in the discussions about the education for adults in the Nordic countries and new reforms passed by the Nordic parliaments were realized. I benefitted as a young man from the flow of public funding and was trained as an adult educator at the Royal Danish School of Educational Studies. Many adult educators now had a university degree and received a reasonable payment.

The political priorities from the mid 1990s were: 1) Economic, 2) Social, and 3) Cultural:

During the 1980s, the countries in Europe experienced growing competition from USA and Japan. A new president for the European Commission (Jacques Delors from France) took office in 1985 and was soon able to make the member states realize that the time for the creation of a European *Internal Market* had come. It was decided (and later confirmed via referenda in most of the member states) that *Internal Market* should be effective from 1993, January 1st. The biggest enterprises in Europe saw themselves as future multinational enterprises and started to lobby and influence the policies of the European Commission. They established an organization called the *European Roundtable of Industrialist* (ERT) and organized several committees (Kaupinen 2014).

A Finnish multi-national enterprise (NOKIA) took the lead of the ERT committee working with education problems and was able to make *lifelong learning* the overall principle for ERT. The committee coordinated empirical studies undertaken by 24 big enterprises within Europe and was interacting with the European Commission. The Nordic countries (the five nation states) were conducting transnational studies at a smaller scale. Along with the ERT, they managed to influence the content of an education policy document published by

the European Commission in December 1995. In 1997, Murphy (back in 1997) showed how the need of the biggest enterprises for more and better *human capital* made the *formulation of transnational educational policies,* a reality in Europe.

Adult education policies from the 1940s to the 1960s.

However, a short introduction to the adult educator *Roby Kidd* is needed. He was a Canadian citizen but earned his doctorate in adult education from Columbia University in 1948. His career followed two pathways: Roby Kidd moved himself between the academic world and the NGO world. It seems to me that this double career equipped him to become the main organizer of the second UNESCO world conference and bring it to the city of Montreal in Canada.

Dr. Kidd was building upon the experiences from a world conference in Elsinore (a city in Denmark) that took place in 1949. An adult educator with the same kind of mixed career organized this first UNESCO conference. Mr. *Johannes Novrup*, the first chairman for the UNESCO Institute in Hamburg, earned a master's degree in literature and had been a folk high school teacher. He was appointed as the first national consultant for the education of adults and young people by the Danish government in 1942. As a civil servant in the Ministry of Education, he organized the first world conference about the education for adults.

Roby Kidd prepared the second world conference. In 1960, he succeeded to make delegations from NGOs and national governments travel to Canada from all parts of the world. Delegations from the Nordic countries went to Montreal and their efforts were coordinated especially through the many meetings that were held before and after the world conference. I happen to be one of the very few who looked in the national archives searching for documents delivered by the Danish delegation going to Montreal.

It is interesting to note, what were the profiles of the members of the Danish delegation in 1960.1) The national consultant for the education of adults and young people, *Dr. Roar Skovmand* (historian and member of the socio-liberal party), former teacher at Krogerup Folk High School, professor at the Royal Danish School of Educational Studies 1964-78, 2) a member of Parliament *Mr. K.B. Andersen* (economist and a member of the social-democratic party), former teacher at Krogerup Folk High School, Minister of Education 1964-68 and Minister for External Affairs 1975-78. Two Danish personalities were focusing upon the education of adults in the first part of their impressive careers and they had been working for the same folk high school in their younger days.

The Nordic delegations from Denmark, Norway and Sweden wanted to give adult education the optimal freedom and avoid all forms of public provision in favour of freedom in the education of adults.In other words: The Nordic delegations completely agreed with Roby Kidd. Arguing for public funding of the NGOs, they rejected all models involving public schools, demanded freedom from the state and aimed at securing the highest flexibility to meet the needs of the adult learners in practice.

The policy objectives of the 1970s versus the policy objectives of the 1990s

The UNESCO conference in Tokyo (1972) experienced a tension between the delegations representing NGOs and the delegations representing nation states. This tension was also a feature of the conferences in Paris, Hamburg and Belem. The education for adults expanded in the Nordic governments during the 1970s. However, much political turbulence resulting from conflicts between the organized workers and the associations of employers association, student revolt and the need for mass education made *Equality*, the highest priority in the education policies of the 1970s.

The changes in the 1990s were outcomes of globalization, free market policies, competition efforts, the Maastricht Treaty of 1993 (The European Communities became The European Union) and a *knowledge economy* strategy(the Lisbon Strategy). The governments were moving the education of adults from a non-formal mode to a formal mode because the policy objectives were no longer the same.

Consequently, the number of the target groups increased and adult educators became more and more different from each other. The same happened with the adult citizens in general. They grew as plants getting the right treatment and became increasingly different from each other. General and vocational education of adults started to melt together in the Nordic countries.

Tailor-making the provision of coursesfor the benefit of the individual adult and his/her employer.

I published a study titled *Tailor-made Courses for Adults* about adult education provisions in the early 1990s.The study team comprised three students apart from me. We studied four cases where big enterprises had recruited workers with limited formal education as replacements for their permanent employees who chose to acquire a higher level of qualification according to the needs of the enterprises.The

replacement staff joined the enterprises to enhance their learning experience and better possibilities for employment in future even though it received the salaries similar to the unemployment benefits that they received.

We used participant observation, questionnaires, interviews and desk studies and had aspecific focus upon the providers of adult education: *NGOs versus public providers*. One of our findings relevant for today's discussion was that the NGOs were more flexible andhad less structural barriers along with low administrative costs as compared to the public providers. The teachers from the NGOs came with diverse experiences and educational backgrounds. In essence, they returned more value for the public money invested in the whole initiative and were rather tailored to the real needs of adult learners. The learners found them better as compared to the public providers.

A civil servant in the Ministry of Education (Erling Klinkby) showed limited happiness with the publication of our study butour data collection was solid, the discussion fair and the outcomes reliable.I noted some years ago, that the civil servantin question had published a book after his leave from The Ministry of Education. Mr. Klinkby labeled our comparison as wrong done in the early 1990s but he failed to acknowledge the fact that the public policy recommended by him was not relevant. The courses organized by public providers were not flexible – the *learning individuals* in the labour market were not receiving the optimum benefits of public funding and the NGO providers delivered a better product.

In those days, Mr. Klinkby and I were completely unaware about the fact that the idea to develop tailor-made courses for workers recruited by the biggest enterprises in Denmark was promoted by the *European Round Table of Industrialists* (ERT) with NOKIA as the coordinator.

Adult learning today and tomorrow

What is relevant for the present and the future? The adult citizens in Denmark and in India are experiencing dis-continuity (change) in their daily life and I guess that this dis-continuity will increase. Life in the 21st century is more diverse as compared to the life in the 20th century. The mindsets of adult citizens are changing, their *learningstyles* are different and they are becoming rather individualized.

Equality is still a political objective, but not at the top priority. The national governments want learning to promote *employability* and economic growth. Some adults close to the retirement age may continue to be in the labour market for an

extended period of 10 to 15 years. During my stay at the Guest House in the University of Delhi, I met an elderly Indian Professor who had been practicing in Australia until retirement age, moved to Africa as a university teacher to work for six more years and is now working for the University of Delhi while he has turned 78.

What kind of *competence profile* is relevant for adult educators of the present and the future? The adult educators have a rich experience from assorted environments today as a result of the changes and dynamism in their societies and the wide range of difference among the target groups they are addressing. An empirical study published by Andersson et al. comparing the *qualification* pathways of Danish and Swedish adult educators highlighted this fact (Andersson et al. 2012).

The contemporary dynamism and discontinuity makes it impossible for the adult educators to deliver effective results without reinventing themselves continuously. Despite the fact that formal opportunities to get trained as adult educators are present today unlike in the past when only non-formal opportunities were offered, the adult educators have to become *self-directed learners* and continue to learn new things to facilitate the diverse target groups they address at present and will address in the future. More travelling, more emigration, new ways of learning (media, ICT), higher qualification levels, all fits well to the *non-uniformity* and *dis-continuity* of the 21st century.

As adult educators in the present, the best we can do today is to assist the adult learners with their *individual learning projects*. We can support them in their coping with changes and developing competencies to balance their lives through the dynamism and dis-continuity of the 21st Century. The globalizing process will not stop tomorrow, next month or next year. Markets will continue to grow worldwide due to transnational organizations and policies. The adult learner has to think in a transnational way to respond effectively to local challenges. The same goes for the adult educators.

This is a revised version of Roby Kidd Memorial Lecture - 2014

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4

Normative Values in Adult Education and their Contemporary Relevance

W. John Morgan

Introduction

Chancellor, distinguished guests, ladies and gentlemen. Although I was a member of the Commonwealth Scholarship Commission for the United Kingdom for six years, I find, somewhat to my surprise, that this is only my second visit to India. The first took place as long ago as 1994, when I was the guest of that distinguished figure in Indian adult education, Dr K. S. Pillai, of the University of Kerala, who passed away in 2008. I was proud to contribute an essay to the volume published in his honour (Nair, 2003). A year ago the International Institute of Adult and Lifelong Education honoured me with an appointment as Distinguished Professor; and it is a further honour to be invited to give the annual James A. Draper Lecture. I thank you Chancellor on behalf of the Institute, and also Professor Yusuf Shah, for both honours and for your kind hospitality.

I must, of course, begin by saying something about Professor James A. Draper, in whose memory this annual Lecture is held. A Canadian, he was a distinguished adult educator committed to the values of community education so characteristic of his home country. It is for this reason that I have chosen to speak on normative values in adult education and to consider whether they continue to have any relevance to contemporary adult education. I am confident that it is a topic of which James Draper would have approved. It is a very large question, with philosophical, anthropological, historical and political implications. In consequence and especially given the circumstances and time available, what I have to say will be in three parts. First, I will consider some theoretical concepts, drawn from the disciplines mentioned above.

Secondly, I will consider three case studies by way of example and illustration. Finally, I will draw some conclusions as to contemporary relevance.

Concepts of Definition and of Purpose

First, there is the persistent problem of *definition*. What is meant by the term

adult education?‘ This has been considered at great length by many commentators. You will be familiar with these arguments, certainly those of colleagues such as James Draper himself, of Malcolm S. Knowles from the United States, and perhaps of my former colleagues J. E. Thomas, K. H. Lawson and Alan Rogers from the United Kingdom. This is not the place for a review of such literature. In my own work, both in teaching and in writing, I have followed an essentially pragmatic approach that has assumed adult education to mean that education which takes place in a structured or semi-structured way, with specific and commonly agreed goals of learning and understanding, but outside the formal and accredited structures of teaching, examination and awards. The acquisition of skills, such as literacy or numeracy, should be seen as contributory to adult education, but not essential to it. This may seem surprising, even heretical, to many of you, and I will attempt to justify this later.

Secondly, there is the fundamental question of the *purpose* of education and who decides this. As long ago as 1947, the celebrated anthropologist Bronislaw Malinowski, in *Freedom and Civilization*, his posthumously published work, argued that there was a clear relationship between education and freedom and: Thus the understanding of educational mechanisms and conditions is essential to our appreciation of the reality of freedom as it occurs differentially in human societies.‘ (Malinowski: 142-143). Interestingly, he says also that: Taking education in its widest sense, we see readily that it is a process which lasts through life. Every new status which an individual acquires, every new condition of life, such as marriage, parenthood, maturity, and old age, have to be learned, in that the individual has to adjust gradually and by the acquisition of new attitudes, new ideas, and also new social duties and responsibilities.‘ (Malinowski: 141). The purpose of education he says is to transform: …the immature, unequipped, and untutored young animal into a social being, a tribesman, or a citizen who emerges with abilities to think, to act, and to respond in co-operation with other human beings.‘ (Malinowski: 141). He concludes by comparing the educational systems of totalitarianisms with those of democracies, arguing that the former shapes the individual as a means to an end, whereas the latter aims at a responsible personality, with the ability to decide purposes and loyalties, to take initiatives and make creative contributions to society. (Malinowski: 151).

Theodore Brameld, in a paper on the central purpose of American education, which cites Malinowski, develops this when he makes the fundamental point that; ‘…education, conceived in an anthropological sense as the pivotal transmitter and innovator of cultural evolution, is forever involved in teaching and learning both the personal and the institutional norms of the communities it serves.’ He

goes on to say that: 'Aside from the question, at the moment, of which norms are desirable and which are not, education it is safe to say, has never been and will never be clearly understood so long as its purpose is framed primarily in methodological terms.' (Brameld: 185). Brameld was considering the institutions and practice of American formal education, but wisely extended his concept of education to that which '…is embodied in the cultural meanings of real people-above all in their personal and public goals and then spelled out in institutional charters that select among alternatives in definite time and place.' As Malinowski had advised (Brameld: 184).

Thirdly, this raises the problems of *power* and *ideology* and of *values* and *norms* in education generally and in adult education in particular. These have, again, been the subjects of an extensive literature and yet, I argue, the implications have not been fully thought through in our current practice of adult education which is now heavily geared to the instrumental delivery of programmes. The concept of *power* is a contested one with definitions ranging from the individual capacity to achieve one's ends in social relationships emphasized by Max Weber, which raises the notions of *agency* and *intentionality*, to that of Karl Marx which considers power to be a consequence of the *class structure* of society, and which is not dependent on the will or intentions of individuals. Examples of power as a concept in educational theory and its use in educational practice should come readily to mind.

Let us consider the concept of *ideology.* At one level it is used to denote a system of *ideas* without the implication that these ideas are necessarily false and to depict a set of beliefs specific to a certain class or group. This is a common usage of the term in social science. According to Marx and Engels, who are not yet without value in social science analysis, the *dominant* ideology in a society must be the ideology of the ruling class and ideological positions are a *function* of class positions. In contrast false consciousness' (a term first used by Engels) is one that does not match the objective class position. In *The German Ideology,* first published in 1846*,* they state clearly the connection between class power and ideology:

The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling *material* force of society, is at the same time its ruling *intellectual* force. The class which has the means of material production at its disposal, has control at the same time over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it. (Marx and Engels: 64).

This brings us to the related concepts of *values* and *norms* and their use in educational discourse generally. Malinowski, in the book to which I referred earlier, focused on a fundamental value, that of *freedom* and its connection with another value which he prized, that of *civilization*. He considered also the role that *education* played in creating and sustaining both; and his anthropological analysis emphasized the conditions in which this takes place.

The individual is never free or bond except through his relation to socially organized groups. His birthright is defined by his parentage. His educational opportunities depend on the status of his parents, on their wealth, and on their rank. His acceptance into co-operative groups is a social act in which he depends on others. The act of choosing is once more determined by the range of purposes within a culture, and by social as well as personal considerations affecting the possibilities of choice. (Malinowski: 148).

The eminent biologist, Julian Huxley, distinguished also as the first Director-General of the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 1946, adds to this when he makes the connection between mankind's physical and cultural evolution. He comments that although human evolution has been operating for only a tiny fraction of geological time:

Most extraordinary in principle, it has generated values. No one can prove that values play a part in the process of biological evolution, but no one can deny that they do so in human affairs. In lower organisms, the only ultimate criterion is survival: but in man some experiences and actions, some objects and ideas, are valued for their own sake. The ideologically most important fact about evolution is that the human species is now the spearhead of the evolutionary process on earth, the only portion of the stuff of which our planet is made which is capable of further progress. (Huxley: 103).

Importantly for our purpose today, Huxley goes on to say:

It is often asserted that science can have no concern with values. On the contrary, in all fields of Social Science, and (in rather a different way) wherever the applications of Natural Science touch social affairs and affect human living, science *must* take account of values, or it will not be doing its job satisfactorily. The population problem makes this obvious. As soon as we recall that population is merely a collective term for aggregations of living human beings, we find ourselves thinking about relations between quantity and quality—quantity of human beings in the population and quality of the lives they lead: in other words, *values.* (Huxley: 188).

In practice, such values are set out as the *norms* that govern human behaviour in society, as both Malinowski and Huxley indicate. The concept of norms is a fundamental one in moral philosophy as it constitutes a rule or at least a pattern for behaviour that is acceptable to the society which lays it down. As Simon Blackburn has pointed out:

Indeed, almost all aspects of human behaviour will be to some extent norm-governed. The nature of norms, the source of their authority, and the form they should take, occupy centre-stage in any theory of ethics, philosophy of language and of law and they also play at least a major role in distinguishing the human sciences or *Geistwissenschaften* from the natural sciences. (Blackburn: 265).

And, one should add, any theory or philosophy of education or of adult education. This was recognized by, among others, G.H. Bantock (1952; 1965) and by the analytical philosopher R.S. Peters (1965; 1973). Peters‘ work in particular was adapted in the field of adult education by R.W.K. Paterson (1979) and by K. H. Lawson (1975; 1998) in Britain and by M. L. Monette (1979) in the United States. It is not my intention to review this or subsequent work in detail here, other than to say that while each claimed to be working in the analytical tradition of philosophy, the value-free analysis to which this aspired was not in fact achieved. Instead, as Elias and Merriam (1995:190) point out, Paterson and Lawson, while they argued for a value free adult education in respect of social purpose and relevance to the real world of the adult student, paradoxically: ‘…move from the analysis of concepts to normative statements about the issues they examine.’ As Elias and Merriam conclude: ‘It may be impossible to avoid value decisions in these areas. While analysts often argue for taking neutral positions on social questions, the actual practice of education often makes this impossible.’ (1995:200).

Intellectuals, Modernization and Normative Education

Let us now consider how normative values are formed and how they are transmitted. Anthropologically, as both Malinowski and Huxley showed, they are formed through the relationship of culture and evolution. At first, culture is related directly to mankind‘s biological needs. As culture becomes more complex, it enlarges the scope and the efficiency of human endeavour and the purpose that drives it, with individuals and societies working to obtain maintain and develop that which they value. Thus, as Malinowski observes:

We find that value is the prime mover in human existence. It pervades all forms of activity and is the driving force throughout culture. Man is moved to

effort, not under an immediate physiological drive, but instructed by traditional rule, moved by learned motive and controlled by value. Man works to obtain the thing he values, whether this be an object, a way of life or a belief. (Malinowski: 137).

Intellectuals have had a fundamental role in elaborating, codifying and explaining such cultural value systems and societal norms. They are to be found in non-literate societies in the role of shamans, magicians and priests and in literate societies as philosophers, theologians, poets, dramatists and novelists, academic scholars and lawyers. In modern societies the definition of an intellectual is contested. It has sometimes given rise to a distinction between educated specialists and technicians with so-called limited interests and those with wider social and ideological interests, equally so-called direct producers in the sphere of ideology and culture‘ (Williams: 170) or those who, as an educated cultural élite: ‘...contribute directly to the creation, transmission and criticism of ideas.’ (Bottomore: 70) During the 20th century the latter became known in modern societies as ‘public intellectuals’ (Collini, 2006).

According to Antonio Gramsci, while everyone is capable of intellectual activity, not all have the function of intellectuals. He makes the further distinction between the traditional intellectuals of bourgeois society—the priests, doctors, university professors, lawyers and so on—and those worker intellectuals who were also organically related to their class. Both were, however, the active, conscious, perpetual persuaders for the ideology that represented the objective interests of their class. He argued also that the working class did not possess, or at least not in sufficient numbers, organic intellectuals who could carry out this function effectively enough to challenge the *hegemony* of bourgeois society. It was pointless, he argued, to expect traditional intellectuals to carry out this task on behalf of the mass of people. This had to be undertaken by what he described as ‘organic’ intellectuals, rooted in the working class. We all know such intellectuals, intelligent and well-informed, although not necessarily formally educated or even literate, but active as leaders of their class and community. But Gramsci went further and allocated to a vanguard Communist Party the task of creating such ‘organic’ intellectuals and autonomous class-based organizations capable of replacing bourgeois institutions and cultural hegemony. This, he said, could be achieved through a dialectical political-educational relationship between the Communist Party and the working masses (Morgan, 1987a; Morgan, 2002). This is fundamentally different from the centralized, authoritarian and dogmatic rule of Stalinist communism.

In the 20th century intellectuals, both traditional and organic, became more and more engaged in and committed to the modernization of societies, with the educator, either professional or otherwise, playing a fundamental part. The characteristics of modernization and of modernity are well known: involving the development of democratic political institutions, of a technologically driven economy, of social and cultural change, together with a secular and educated citizenry capable of making a social, political and economic contribution to the public good. This was accompanied by the decline of religious, aristocratic and other traditional authority. Max Weber explains this, in the context of modern Germany, through the idea of the 'nation' and its cultural mission led by nationalist intellectuals, which was so powerful in the 19th and 20th centuries, commenting: 'By 'intellectuals' we understand a group of men who by virtue of their peculiarity have special access to certain achievements considered to be 'culture values' and who therefore usurp the leadership of a 'culture community.' (Weber: 176). The roles of the university professor, of the school teacher, and of the adult educator, both in terms of skills development and technological knowledge and training and in the transmission of normative values, may be inferred from this quite easily.

Modernization theory is not only an analytical paradigm of course, but also an ideological statement of normative values, given shape and coherence by intellectuals. At the same time, the criticisms of modernization as essentially Occidental and ethnocentric; as not contributing evenly and justly (another normative statement) to economic development and to human welfare; and as having a profoundly negative effect on traditional societies, have also been articulated by intellectuals. Education and cultural development, including adult education, became increasingly contested instruments by which to advance the normative claims of modernization and modernity and their alternatives. However, as T.B. Bottomore pointed out, himself normatively, almost fifty years ago, it was not enough for élites to be capable and efficient in their leadership, but: 'They must also express adequately, and pursue steadfastly, the ideals of those social classes which constitute the great majority of the population and which are struggling at the present time [1964] to escape from their age-old confinement to a life of poverty and subservience.' (Bottomore: 110).

Normative Values in Adult Education

I wish now to turn specifically to normative values in adult education and how they have been developed within the context of what I have described. Despite Malinowski's observation that, anthropologically, education is, in *all* societies, a lifelong and usually informal process of adaptation to changing circumstance,

adult education, as it developed in the 20th century, was part of the process of modernization, whether in its capitalist or its socialist versions. Moreover, it was led by intellectuals, of one type or another, motivated by normative values about the kind of society they wished to see established either nationally or internationally. Such normative values were made explicit through commitment to a coherent social and political ideology, if not necessarily to a specific political party.

To illustrate this, I will consider three examples, each based on the contribution of a significant adult educator; although other examples could have served my purpose equally well. The examples I have chosen are: Alexander Alexandrovitch Bogdanov (1873-1928) and proletarian education and culture in Bolshevik Russia; Richard Henry Tawney (1880-1962) and workers' education and British social democracy; and Paulo Freire (1921-1997) and radical adult education in Brazil. The essentially normative and ideological features of each will, I believe, be apparent.

Bogdanov and Proletarian Education and Culture

I begin with a fascinating early Russian Soviet experiment in adult education and cultural development which, although well-known to historians of the communist movement, is relatively unknown to adult educators. This is perhaps surprising given the interest they have shown in Antonio Gramsci, with whom Bogdanov has been compared (Sochur, 1981). I have dealt with these issues in detail elsewhere, notably in *Communists on Education and Culture 1848-1948* (See Morgan, 2003a). It is a complex subject and what I say here is a summary intended to illustrate the normative intentions of Bogdanov's programme of proletarian education and culture.

It stemmed from the failure of the Russian revolution of 1905-1906, after which some Bolsheviks believed it necessary that the proletarian dictatorship, when it came, should shape its own culture directly. The key exponent of this view was the medical doctor Alexander A. Bogdanov (real name Malinovsky) and his followers in the *Vpered* (Forward) group, which opposed Lenin's ideas on party organization and tactics. Bogdanov believed it necessary that a working-class intelligentsia should be created that would control the Russian revolutionary movement and guide it from a strictly proletarian perspective. As a contribution to this, Bogdanov established Party schools for workers at Bologna and Capri in 1909 and 1910, in collaboration with the writer Maxim Gorky and the philosopher Anatoly Lunarcharsky (to be People's Commissar for Education following the Bolshevik Revolution of 1917). Bogdanov's normative values were ultra-leftist

and he was in open ideological dispute with Lenin thereafter, although he maintained a precarious membership of the Bolshevik Party. As Sochor points out, Bogdanov believed; '…that bourgeois intellectuals who genuinely adopted the workers' point of view were as rare as ¯ "white crows." The liberation of the workers to be authentic, had to be ¯ "a matter for the workers themselves." (Sochor: 62).

Following the Bolshevik Revolution Bogdanov became the leading figure in the Organization of Representatives of Proletarian Culture, generally known by its Russian acronym *Proletkul't.* The Revolution and the utopian fever of the Civil War years saw, the *Proletkul't* attract large numbers of enthusiastic supporters, established a network of local clubs and branches, and encouraged those writers and artists that its ideological decision-makers regarded as authentically proletarian'. The movement founded newsletters and popular journals for the stimulation and dissemination of proletarian culture among the masses. Its example was followed by revolutionaries elsewhere, notably in Italy where an Institute of Proletarian Culture was set up in Turin in 1918 by Gramsci. Bogdanov envisaged the 'dictatorship of the proletariat' as three-pronged: controlling politics, the economy and culture. He believed that the proletariat should assume cultural leadership and direct education and cultural development from a clear proletarian perspective. Bogdanov was also a radical internationalist and wanted a world language of communication, presciently suggesting English which he said was: 'concise, simple and rich in cognate words.' (Cited in Morgan, 2003a:133). He envisaged: '…a creative revolution of world culture, with spontaneous education and struggle of social forms replaced by conscious creation—a matter of a new class logic, new methods of unifying forces, new methods of thinking.' (Cited in Sochur: 66).

Lenin's opposition to Bogdanov was characteristically uncompromising, his own attitude having been set out in the pamphlet *Party Organization and Party Literature* as early as 1905. He asserted that communism could be built only on the basis of the knowledge that humanity had accumulated over the centuries. Bogdanov's views were rejected as idealistic and divisive. Significantly, Trotsky supported Lenin, arguing that the Russian proletariat had come to power before it could assimilate bourgeois culture and should concentrate on doing so in order to build a modern socialist state. The significance of the dispute has been emphasized by Ballestrem:

Lenin and Bogdanov disagreed on 'Marxism', i.e. on the interpretation of Marx's thought and what the ideology of the Party should actually look like. It

would be a serious mistake to underestimate the importance of this struggle for the development of the communist movement as a whole. (Ballestrem: 283; cited in Morgan, 2003a: 132).

Bogdanov was committed to the normative values of ultra-leftism which he wished to see applied to education and culture, as well as to all other aspects of economy and society; although he believed them to be derived scientifically from Marxism. By Lenin's death in 1924, Bogdanov had been marginalized and the *Proletkul't,* such of it as remained, effectively subordinated to the Communist Party. This had a different set of normative values: industrialization and modernization in pursuit of the Stalinist goal of 'socialism in one country.' Human as well as material resources were now to be used and disciplined in pursuit of this objective; adult education was to focus on basic skills of literacy and numeracy, on industrial training and the formation of technicians, and on the shaping ideologically of *Homo Sovieticus*. Henceforward, education, culture and the intellect were to serve the interests of Party and State. Bogdanov, a medical doctor, died in 1928 following a self-administered experiment in blood-transfusion which he had pioneered.

Tawney and Workers' Adult Education

From a failed, relatively little known, and utopian normative attempt at mass adult education and cultural development in Soviet Russia, I turn to one that is very well-known and, arguably, was successful in achieving its normative aims. I take the English economic historian Richard Henry Tawney as an ideal representative of this movement, although others, notably Robert Peers and Hugh Gaitskell, later a leader of the Labour Party, from my own University (Brown, 1981; Morgan, 1987b: 1-9) and, later in the 20th century, the well-known Welsh social critic Raymond Williams (Morgan and Preston, 1993) and Richard Hoggart, literary critic and Assistant Director-General of UNESCO, might also have been chosen. Again, I have written in detail on aspects of this topic elsewhere, although not specifically on Tawney (Morgan, 1988; Morgan, 2003b).

The life and work of Richard Henry Tawney is well-known and the subject of a number of scholarly biographies, with perhaps the most valuable from the point of view of the adult educator being that of Ross Terrill (1974). It is worth mentioning his close family connections with India and his subsequent educational formation. He was born in Calcutta; his father, a Sanskrit scholar, was a member of the Indian Education Service and principal of Presidency College. Tawney was educated at Rugby School, an English public school moulded in the tradition of gentlemanly

leadership and social service by Thomas Arnold, and at Balliol College, an Oxford college which followed a similar tradition. This and his Anglican Christian faith led him in 1903 to undertake volunteer social welfare work at Toynbee Hall in the poverty blighted East End of London, which was his first taste of what we would now call non-formal adult education and its potential as social policy. The caste nature of such social reform work is indicated by the fact that Tawney was the brother-in-law of William Beveridge, the architect of the modern system of social insurance in Britain. The other significant experience in Tawney's early formation was his service as an infantry sergeant during the First World War in which he was wounded. This is recorded in his graphic memoir 'The Attack.' (Tawney, 1953: 11-20).

Tawney's great contribution to adult education is to be found essentially in his untiring work for the Workers' Educational Association in which he became active on its establishment in 1903 by another significant figure, Albert Mansbridge. It was to be a life-time commitment, especially after 1908 with the development of a partnership with the universities through a joint-tutorial class system. Tawney was to serve on the Association's Executive for forty-two years and as president from 1928 until 1945. It gave him full opportunity to apply and to develop his normative values. As his biographer Terrill says: Life in the WEA made him a socialist; work in the WEA made him an economic historian. In turn, he gave tutorial classes in England the spirit of comradeship in study which was their genius.' (Terrill: 37). Tawney set out his normative vision, which he did not regard as an utopia, for education in general, and for adult education in particular, in an almost unceasing flow of articles, reviews and pamphlets. He was, for instance, for many years a leader writer for that influential liberal newspaper *The Manchester Guardian*.

I shall consider two, published almost fifty years apart. The first is his essay 'An Experiment in Democratic Education', which first appeared in *The Political Quarterly*, May, 1914, and later re-published by the W.E.A. as a pamphlet. It is interesting as an example of his early interest in education policy generally; he was later to become a pioneer of the Labour Party's policy of secondary education for all, setting out the arguments in a short book originally published in 1922 (Tawney, 2003). The essential task that he saw was: '…to enable all to develop the faculties which, because they are the attributes of man, are not the attributes of any particular class or profession of men.' (Tawney, 1964: 77). The task of the W.E.A., was to articulate the educational aspirations of working people, building on a century of independent working-class educational effort; something which I have considered elsewhere (Morgan, 1988) Tawney comments in a memorable

phrase: 'Like all working-class movements, the Workers' Educational Association moves in a path worn smooth by the vanguard of the anonymous. (Tawney, 1964:79).

In 'The WEA and Adult Education', a lecture delivered on the occasion of the 50th Anniversary of the Workers' Educational Association in 1953, Tawney had this to say:

The purpose of an adult education worthy of the name is not merely to impart reliable information, important though that is. It is still more to foster the intellectual vitality to master and use it, so that knowledge becomes …a stimulus to constructive thought and an inspiration to action. All serious educational movements have in England been also social movements…Our Association is no exception. (Tawney, 1964: 88).

In short, Tawney, a deeply ethical Christian socialist, regarded education essentially as a social dynamic and valued adult education: '…not only as a means of developing individual character and capacity, but as a preparation for the exercise of social rights and responsibilities.' (Tawney, 1964: 90). I have said nothing of his two influential social democratic texts *The Acquisitive Society* (1937) and *Equality* (1964) or of his scholarly work, notably *Religion and the Rise of Capitalism* (1938). Tawney died in 1962 and, at a Memorial Service on the 8th February that year, he was described, by no less a person than Hugh Gaitskell, as: '…the greatest socialist philosopher of his generation…the Democratic Socialist par excellence-an idealist who was rationalist, a believer in liberty and equality-a man who loved his faith. (Tawney, 1964: 221).

Freire and Radical Adult Education

My final example is certainly the best known to contemporary adult educators, although in my opinion it is often misunderstood. Paulo Freire has become an icon to radical educators. This has led to some uncritical, even embarrassingly pious, assessments of his life and work. This is unfortunate given that his achievements were considerable. One of five children, his father died when he was thirteen and the family experienced poverty during the 1930s. However, he won a scholarship and completed his secondary education. He studied at the University of Reçife while working as a part-time teacher of Portuguese, qualified as an advocate, but turned to social work a his vocation. A Roman Catholic from a poor Brazilian family, his normative values were as shaped by his personal experience, as by his formal intellectual education.

In 1958, while completing a doctorate, Freire began experimenting with literacy programmes among the workers of the cane plantations near Reçife. On his appointment to the university he began a programme of action research on the teaching of illiterate adults among the urban and rural poor of north-eastern Brazil. This led him to his core normative values in adult education. He argued that mass literacy should be an organic part of a process of consciousness-raising, through which those he regarded as oppressed would acquire a critical awareness of the society in which they lived and of their potential capacity to transform it. He argued that his goal was to establish: 'a literacy programme which could be an introduction to the democratization of culture.'(Freire, 1976: 43). Later he was to say:

the pedagogy of the oppressed cannot be developed or practised by the oppressors. It would be a contradiction in terms if the oppressors not only defended but actually implemented a liberating education… [there is a] distinction between *systematic education*, which can only be changed by political power, and *educational projects*, which should be carried out *with* the oppressed in the process of organizing them. (Freire, 1972: 30-31).

Freire's ideas and programmes were received with excitement in a Brazil that seemed on the threshold of democratization. The Roman Catholic Church was becoming active in the *Moviemento de Educação de Base* (MEB) and Freire's ideas became part of the liberation theology movement, Freire describing himself as 'a man of faith'. Their success was demonstrated in 1961 when they helped almost three hundred adults in the state of Rio Grande de Norte to become literate in less than two months, with some learning to read and write after just thirty hours of support. Freire insisted that there was 'no text without context' and rooted literacy skills in the daily experience of the readers, discussing critically the meaning of a word before identifying it as a graphic symbol.

The election of the populist president João Goulart led to Freire gaining state backing. By June 1963 his literacy teams were at work throughout Brazil with Freire appointed head of a National Commission of Popular Culture. He now aimed to make five million underprivileged and disenfranchised people literate and politically aware within five years. This was a radical campaign of mass mobilization since, according to the Brazilian Constitution, such people, once literate, became eligible to vote. This gave the campaign an immediate and dramatic political significance. It was brought to an end by the coup d'état of 21st March 1964, which began twenty-one years of military rule in Brazil. The National Commission on Popular Culture was disbanded and Freire went into exile, after a

short period of imprisonment. In so doing, the military *junta* intended to censor Freire's ideas and bring to an end his work and influence. Ironically, however, it gave him the opportunity of gaining reflective distance, the experience of different contexts for the practice of his ideas, and to come in contact with educators throughout the world.

As a result, his intellectual influence increased enormously. It was during these years that his most significant work, notably *Pedagogy of the Oppressed* (1972a), *Cultural Action for Freedom* (1972b) and *Education: the Practice of Freedom* (1976) were written. A prolific, influential and polemical writer, although criticized for vagueness and an over-eclectic incoherence, Freire's work has given rise to a considerable secondary literature, much of it itself polemical rather than analytical. One of the clearest expositions which pays attention to the ethical and normative aspects of Freire's work is that by Peter Roberts (2000), although even that neglects the influence on Freire of his Roman Catholic Christian faith. Freire was able to return to Brazil in 1979 to teach at the State University of São Paulo. He was a founder member of the left-wing Workers' Party and served from 1989 to 1991 as secretary for education in the state of São Paulo. He died in 1997, but his work and normative vision of a radical adult education remain enormously influential world-wide.

The Contemporary Relevance of Normative Adult Education

Each of the examples illustrates a normative attempt at adult education through social movements. Each was led by an intellectual, educated in the traditional formal manner, but committed to specific goals of égalitarianism, to an anti-capitalist liberation and to a socialist society. In each case the acquisition of skills such as literacy or numeracy was seen as a means to an end, rather than the end itself. There were, of course, profound differences ontologically and normatively which I shall consider by way of conclusion.

Bogdanov was a Marxist revolutionary and ultra-leftist atheist who advocated a fundamental cultural revolution and the effective obliteration and replacement of bourgeois cultural values by those developed independently by the proletarian masses. As in the case of Antonio Gramsci, the hegemony of proletarianism was intended to be as all-encompassing as that which it was to replace. Those who recommend such a course should consider the historical examples of the English Civil War and of the Jacobins of the French Revolution, as well as the more recent examples of Mao Zedong's Great Proletarian Cultural Revolution and Pol Pot's Year Zero. The fact that the history of the *Proletkul't* was part of the struggle for

the ideological control of the Communist Party of the Soviet Union bent on an hegemonic domination of education, culture and society should be considered as part of the terrible warning. (Morgan, 2003a).

Tawney was a cultured Englishman motivated by the norms of an ethical and Anglican Christian socialism. The adult education mission that he and others undertook, through the W.E.A., and related organizations, can now hardly be found in Britain, while Tawney himself is no longer as widely known or appreciated as his achievement deserves. Adult education is now seen as essentially something instrumental, either purely recreational for the individual or as a means to human capital, enhancing capacity to function in the labour market. That said Tawney's mission was successful in that it made a fundamental contribution to the foundations of a democratic welfare state in post-war Britain from which many millions, including myself, benefitted. However, it is important to note that New Labour, elected to government in Britain in 1997 under the leadership of Tony Blair, has shown virtually no interest in R. H. Tawney, his ethical socialism and normative philosophy of adult education.

Paulo Freire was a dedicated adult educator who achieved near messianic status among his many followers. The eclecticism or, at best, syncretism of his writings has enabled them to select what best suits their own ideological or normative purpose. That said, there is no doubt of the value of Freire's work and of his concern to develop a dialogical approach aimed at the educational self-enlightenment and potential cultural liberation from below of the poor and the dispossessed, not only of Brazil but wherever they may be found. This is a normative value for adult education which requires a profound degree of commitment, even self-sacrifice on the part of the educator. It perhaps explains Freire's observation that: 'An educator is a person who has to live in the deep significance of Easter.' (Cited in Taylor: 55). Which of us is capable of understanding, let alone sustaining that in the way that Paulo Freire did?

What is the contemporary relevance of normative adult education? As Simon Blackburn stated, all aspects of human behaviour are, to some extent norm-governed. We cannot escape this in life generally and neither can we in our contemporary practice of adult education. Anthropologically and historically, normative values are derived from the collective life experiences of individuals within communities as they seek, first of all to survive, then to achieve security and stability and, finally, to reach prosperity and harmony. As I stated earlier, traditionally such normative social values were clarified, coded and made ideologically coherent by intellectuals, whose role was to educate the population

in them. It was also their function to adapt the system to changing economic and social circumstances. In some cases, of which I have given examples, rival values systems emerged, each supported by its own intellectuals and the traditional society was challenged, either through cultural revolution (Bogdanov), through gradual social change (Tawney) or through radical action, but within existing society (Freire).

However, as J. G. Finlayson has pointed out, in our pluralistic, globalized and, in some respects, post-modern world, universal moral principles and ethical ideals of perfectionism can appear as: '…no more than the ingrained cultural or ethno-centric prejudices of a particular community. Hence, it is better to avoid morally based social criticism.' (Finlayson: 32). This is a problem, as it suggests a value-free social theory analogous to medical diagnosis or to the design of a transport system (Finlayson: 40).

As Jurgen Habermas has argued, it is a fundamental problem for intellectuals who practise critical theory that, from the beginning, it: '…labored over the difficulty of giving an account of its own normative foundations…' (Habermas: 374; cited in Finlayson: 7).

It is certainly a problem that faces us as adult educators in the contemporary world. Can we offer sufficiently clear and justified normative values for what we do? Do we indeed still think of such moral questions as fundamentally important in the way that Bogdanov, Tawney and Freire did? In this century it has been difficult, certainly in the developed Occidental world, to think of examples of adult education as a normative social movement. Is it different elsewhere? Does, for instance, the normative educational philosophy of Mahatma Gandhi still inspire the practice of adult education in India? (Sharma, 2008). Again, is the *Kerala Sastra Sahitya Parishad*, with its challenge 'Science for Social Revolution?' which I remember from my previous visit to India, still a vital force? (Zacahariah and Sooryamoorthy, 1994). Again, it is not enough to simply take down from the shelf and adopt a set of normative values elaborated by a *guru* from different times and circumstances, however valuable and inspiring. We must think these issues through for ourselves in our own times and circumstances.

Finally, there is another objection: that of *historicism.* This suggests that the normative values of adult educators are examples of the grand designs of intellectuals. A similar point was made by John Goldthorpe when he argued that such historicist thinking should be regarded as: '…not only mistaken but further as morally and politically deleterious: that is as encouraging irrationalism and

denying choice.' He congratulated the British working-class for: '…its refusal to fit in with any of the attempts at historicist, or crypto-historicist, pattern-making that intellectuals have sought to impose upon it.' (Goldthorpe: 17). These are uncomfortable thoughts, in these politically–correct days, and for those who work according to slogans such as 'Knowledge is Power!' or 'Education is a form of Capital!' Raymond Aron, in his classic book *The Opium of the Intellectuals,* asked the question, ignored by intellectuals, and by implication adult educators, in their enthusiasms, that is still relevant today and to which each of us should consider our answer:

Will one cease to desire a less unjust society and a less cruel lot for humanity as a whole if one refuses to subscribe to a single class, a single technique of action and a single ideological system?... If tolerance is born of doubt, let us teach everyone to doubt all the models and utopias…let us pray for the advent of the skeptics. (Aron: 322-323).

Chancellor, Ladies and Gentlemen: I thank you for your attention.

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5

Lifelong Learning – Strategy for India : Synthesising Thoughts of Grundtvig, Tagore, Gandhi and Freire

Asoke Bhattacharya

To read is to walk – *Jose Marti*

India, a country of 1130 million people, is in the throes of development. India's growth rate has been 9% during the previous years and according to Government of India estimate, even in spite of world wide recession, the rate will be around 7% this year. If the growth rate continues at the projected figure, by 2025 India will emerge as a major industrial nation, next only to USA and China.

The picture is quite rosy, no doubt. But Economics, after all, being a social science, its predictions are largely dependent on a variety of social factor, like peaceful condition in the domestic sector, civic discipline, equitable distribution of wealth, religious and caste harmony, prudent foreign policy, financial norm and so forth. If all these conditions are not fulfilled, the growth rate as projected may not actually be maintained. Not only so, if some of these factors combine, it may have a synergic negative effect on the economy as a whole. Being a developing nation, India needs to adopt a strategy whereby the process of industrialisation exceeds the threshold value, as remarked by Celso Furtado in the case of Brazil.1 It can only be achieved if there is massive change in the agricultural sector which commands around 60% of the Indian workforce. The GDP of the agricultural sector is 17.2%. Industry which commands 29.1% GDP takes care of around 12% of the population. The largest sector is services with GDP 53.7% and covering 28% of the population.

Amartya Sen, the Nobel laureate in Economics (2000) wrote way back in 1995:

> The effectiveness of the opening up of new economic opportunities and of expanding the possibility of good use of labour and skill may depend greatly on the basic educational facilities and related circumstances. This is where a fuller reading of the experiences of the rapidly-growing countries in Asia is badly needed …… India's current level of literacy is not only

enormously lower than that of South Africa or China, India's literacy achievements today are also very much lower than what South Korea, Thailand and other newly industrializing Asian countries had already achieved by 1960, when they moved ahead with their rapid economic growth. Since broad-based economic growth in these countries involved using a range of modern industries, and made considerable demand on widely-shared skills and education, the instrumental role of basic education in these development experiences can hardly be overlooked. A similar point can be made about China's recent experience of market-based rapid economic growth, since China too was starting, at the time of its economic reforms, from much higher base of elementary education than India has achieved so far. 2

It may be pointed here that literacy per se is not the deciding factor as will be evident from the HDI figures of Human Development report of 2006 and 2009.3 Further-more, mere literacy skill does not qualify the person to perform the tasks assigned to him/her if it is not backed up by a comprehensive programme of lifelong learning.

Thoughts of Grundtvig, Tagore, Gandhi and Freire

N. F. S. Grundtvig

Lifelong learning has three broad constituent elements: learning for life, learning for livelihood, and learning throughout life. The Danish strategy had all these three elements. The initiator of this strategy was the Danish philosopher, litterateur and theologian NFS Grundtvig(1783-1872). Grundtvig witnessed the unfolding of Danish history during his childhood and youth when the great agricultural commissions were changing the face of rural Denmark. It was a veritable social transformation whereby the peasants of Denmark – mostly middle peasants owning 20 to 120 acres of land-became the driving force of Danish history. Around the same time, he witnessed some of the most eventful years which had far reaching effects on the future of Denmark as a nation. The British attack on Copenhagen and the seizure of Danish fleet (1807), economic bankruptcy (1813), cession of Norway from the Danish realm(1814) – all these had greatly influenced his thinking. As a reaction to these unsettling events, Grundtvig meditated over the possible course of salvation of the Danish nation. The solutions he thought of were very unusual and radical. Between 1829 and 1831, Grundtvig visited England thrice in connection with his study of Anglo-Saxon manuscripts in various British archives. While in England, he greatly appreciated the English education system, particularly in the colleges of the Universities of Oxford and Cambridge. He was impressed by what he perceived as the free and open relationship between the

teacher and the student, in residential circumstances permitting the informal exchange of experience and knowledge outside as well as within the lecture hall. These impressions positively influenced him to seek to evolve a similar open interaction in educational institutions in Denmark. Thus he combined his idea of people's enlightenment with free and frank interaction between the teacher and the taught.

Grundtvig's emphasis on popular education emanated from his view that specialized education was a matter of a few but general education was a matter of the whole people. Grundtvig also felt that learning of the upper strata of the population goes astray if it is not balanced by the learning of the whole people. Grundtvig wanted a uniform enlightenment of all classes. The then existing educational institutions were not appropriate for generating such enlightenment. The new objective necessitated a novel form of institution: he prescribed folk high schools. Elaborating this concept, Grundtvig says that what all countries need is a civic and noble academy, a higher institution for the culture of the people and for personal competence in all major subjects. Such an institution must grow out of learning and it must have a living relationship to knowledge.

Such an institution must be independent. It has to be a real, spiritual force by which life and the moment manifest their inalienable rights. The land, in its natural and historic character will thus be related to the life or reality and the requirements of the moment. This will be the common core from which the institution will branch out into all major functions of everyday life, combining all civic efforts.

Grundtvig further says that, if this school (folk high school) really is to be an educational institution for the benefit of life, it first of all should make neither education nor itself its goal but the requirements of life and it must take life as it really is and only strive to shed light on and promote its usefulness. The Danish high school must necessarily teach language, history, statistics, political science, legislation and administration. At every hight school of the people, which lives upto its name, the people and the home country must not be approached from the point of view of learning or of academic chairs, but rather from the requirements of life itself, and this means the life of the people. There must be concerns for the very core of life, its natural conditions, its diverse vocations, requirements and industries. There must be an effort to seek whatever knowledge of country and circumstances would be possible and desirable, useful and enjoyable for all those who love their country and who have an average intelligence. Only then can we be sure that we will be addressing all people when we speak to them in their own language.

Grundtvig warns that damage can be done when people are frightened by an abundance of books or when they are goaded to read them. Thus Grundtvig emphasized the value of spoken words coming from the mouths of the teachers and touching the hearts of the students. Grundtvig's words found many receptive ears. World's first school of the adults was established at Roedding in 1844. As years passed by, one folk high school after another began to be established by Grundtvigians and others, including Kristen Kold who was called the Danish Socrates. These folk high schools sent a current of youth to the Danish countryside and they were responsible for the world's most successful cooperative movement which changed the face of Denmark.

Rabindranath Tagore

Rabindranath Tagore is one of the foremost thinkers in the world who had deeply contemplated about what education should be in general and what kind of education India should have for its people. Born in a landlord family in the nineteenth century (1861) during the colonial rule, Tagore not only refused to be guided by Macaule's dictum but offered a very Indian alternative in theory and practice.

In 1892, Tagore was invited by the Rajshahi District Bengali Association to speak on education. It was his first detailed essay on education. This is an essay on people's education in which he strongly argued in favour of the mother tongue as the medium of instruction. In this article his proposition was that Indian children, when their imagination should be aroused, are being forced to learn a foreign language, very different from their mother tongue. It kills their inquisitiveness. And when they have somewhat learnt the foreign language, i.e. English, they become incapable to think as independent beings. They depend on rote learning. If it had been the other way round, they could have flourished their imagination in their childhood and after reaching a certain maturity, could have easily mastered the foreign language. He also says, if education through textbooks is not sufficiently supplemented with outlooks, the child would not mature…… But unfortunately, says Tagore, we have no time in hand. As soon as possible, we have to learn the foreign language, pass the examination and start working.

He says further: If they would have learnt only the mother tongue, they could have read the epics – the Ramayana and the Mahabharata. If they could learn nothing, they would have had ample opportunity to play – climbing the trees, plunging in the tanks, plucking the flowers, naughtily challenging the mother nature and thus gaining nutrition of the body and soul. By attempting to learn a foreign

language (English), neither they could learn the language properly nor could they play to their heart's content, neither could they enter the kingdom of nature, nor could they enter the domain of literature.

The kind of education in which we spend our whole life, says Tagore, qualifies us only to be clerks or for doing some business….. books lie on one side and life on another.

In an address to the students at Bangiya Sahitya Parishad (Society of Bengali Literature) (1905) Tagore reminds the students that they should not forget the vastness of the country that lies beyond their college premises. A natural relationship has to be developed between the country and the education at the college. In other countries, they do not have to forge this connection because, there, the college is a part of that nation – the natural internal structure of the nation having formed it; there is no line of separation. In our system, such relationship has not been established.

He further says, we study ethnology. But when we observe that we have no inquisitiveness to learn about the lives of the lower castes, Hari, Dom, Kaibarta, Bagdi etc, we then realize what a great superstition we have about books, how much more importance we give to books and less to those things which are the genuine reflections of our social reality.

While he was considering the idea of establishing a school at Santiniketan (1901), he wrote a letter to a Jagadish Chandra Bose, the great scientist. He wrote that he was trying to open a school at Santiniketan. Here the ancient custom of staying at the teacher's place will be introduced. There will be no luxury – the rich and the poor alike will be living the life of a Brahmachari. He lamented that he was not getting proper teacher for this job. Contemporary learning and respect for ancient spiritual virtues were hardly found in the same individual. Call for self-less service and renunciation of luxury are not palatable propositions to many.

In an article in Bhandar, a magazine for promoting cooperative (1905), Tagore wrote about spreading education among the common people. He said that if the whole people was to dedicate itself to the service of the nation, then the common people should be brought within the realm of education.

By school, Tagore says in an article in 1905, we understand a factory to impart education. The teacher is a part of this factory. The factory starts at 10.30 AM when the teacher starts shouting and closes at 4 PM when the teacher stops. Students

return home with two or four pages of factory prepared learning. Then, at the time of examination, this knowledge is marked. The products are also like what we get from a factory – a uniform product. In Europe, people learn within society, the school only helps in a small way. There learning is not dissociated from society. In our country, he says, the school is superimposed. It is dry and lifeless.

Therefore, Tagore says, if we understand the requirements (of life and education) correctly, we have to make it in such a way that the school can work in the same way as does the home, so that the diversity of reading materials can reciprocate the liveliness of the teachers, so that education through texts is supplemented by the formation of the heart and intellect. We have to ensure that the dissociation we have between the school and the outside world, even confrontation, must not make students distracted and thus education will not be confined within a few hours of the day and thus become devoid of reality and become an indigestible abstract.

Explaining the Tapovana mode of learning in ancient India, Tagore says, the city developed out of necessity. It is not our natural habitat …… during the process of learning, during the period of growth, we need the help of nature. Trees, clear sky, open air, unpolluted water bodies, open horizon – these are no less important than bench and blackboard, text-book and examination.

The mind of India has been developed through close proximity with the unrestricted natural world …… the real education is looking at fire, air, water, earth and the universe as filled with universal mind. This education is not possible in the schools in the city; there in the factory of learning we learn that the world is also an instrument …. Let the students see, standing under the tree, how the new rain, like the recently anointed prince, with its cluster of water – filled dense clouds, has cast its shadow on the expectant forest and in the autumn, let them be blessed with the sight of the expanse of green meadows soaked with dew, blown by the wind, exuding various colours – the gift of food offering earth.

Tagore further says, if we have to establish an ideal school, this should be away from the city, in the silence of the open sky, and wide horizon, among the trees. There the teacher would be engaged in study and teaching and the students would grow up in the midst of practice of knowledge. If possible, there should be an adjacent piece of land for cultivation of crops. Necessary foodstuff would be produced there; the students would help in farming. Cows reared there would supply milk and butter and the students would provide help in such activities. When not studying, the students would be engaged in gardening, watering and

fencing. Thus they will be associated with nature not only in spirit but also through work.

In the favourable seasons classes will take place under the shadow of trees. Some of their studies will be conducted while strolling through the cluster of trees. The evening would be spent in knowing the stars, in singing, in discussing history and myths.

In an essay on the nature of our University, Tagore says, I propose that whatever there is in the old quarter of the University, let it remain. Why can't we use the courtyard for the all and sundry who speak only their mother tongue, what is the harm in it? Those who are invited guests may have their seats in the grandeur of the interior. Those who are not that qualified, may have their place in wide open courtyard. Let them have their meal on the floor, on banana leaves instead of, on tables. Tagore was pleading for education in the mother tongue at the university level.

Tagore had advised the Calcutta University to introduce distance education way back in 1933. Tagore said, my suggestion is that a network of examination centres should connect the whole nation. It has to be done in such easy and widely available way that those outside the formal education system feel inspired.

The woman in the house or men who because of various reasons did not get opportunity to go to school can utilize their leisure … it is not necessary to award degrees combining all the subjects … often an individual has knack for one particular subject. If a person can show her / his grip on a particular subject, the society holds the person in high esteem.

Is not the American moduler credit-based system quite similar to what Tagore had suggested? Tagore was also a great exponent of lifelong learning if we consider his experiment with cooperative, village craft regeneration, agricultural rejuvenation etc.

Mahatma Gandhi

A few years after Gandhi's arrival in South Africa, when he had become quite well-known as a political activist, he read a book by John Ruskin named Unto This Last (1904). He found some of his deepest convictions reflected in Ruskin's thesis that the true wealth of a community lay in the well-being of all its members.

Gandhiji made up his mind to put the thesis in practice. He bought a dilapidated farm of 100 hectares and named it Phoenix Settlement. With the help of one of his friends, Albert West, he shifted the office of Indian Opinion to an improvised shed. There he started the experiment of making the residents do all the work by themselves. A real working community grew up with the motto of dignity of labour. The children, sons and daughters of the residents also took part in the work. They learnt through their work. Here Gandhi started his experiment in education in a unique way which would be refined at the Tolstoy farm a few years later.

In 1906 Gandhi started his famous Satyagraha. In the initial phase, its prospect of success was bleak. The spirit was flagging. In this hopeless situation, Gandhi took recourse to the path of self-help. Kallenbach, his German collaborator, had purchased a farm of 1100 acres, about 27 miles from Johannesburg. He offered this in the service of the struggle – for housing and maintaining the members of the families taking part in the civil disobedience movement. Here, among other things, Gandhi continued his experiment in education.

In this farm too, all work right from cleaning and sweeping to preparing food, doing agricultural work, making all necessary implements, was being done by the settlers. Therefore formal classes for the children could not be organised. The students used to come to the class in the afternoon after finishing all sorts of manual work. The teachers used to be tired too. Apart from Gandhi, Kallenbach used to teach.

Students hailed from Tamil, Telegu and Gujrati speaking milieu. There were Hindus, Muslims and Christians. The age-group varied from seven to twenty. Girls and boys studied together. With great patience Gandhi taught this heterogeneous group. He discovered that story-telling was the best method of attracting the students' attention. The mother tongue was the medium of instruction, as far as practicable. History, Geography and Mathematics were taught in a lively and unconventional way. The children mixed freely. The experiment was quite daring since any misadventure could have jeopardised the life of the settlement. The children used to sleep together, bathe together and pray together.

Gandhi came back to India in 1915. He travelled extensively to know the people of India. He went to the remotest villages to organise peasants. He organised workers and fought for their rights. He lived and worked with the so-called untouchables and vowed to end this evil practice. All these experiences led him to refine his own idea about education of the Indian people.

Gandhi considered that the British-imposed education in India made Indians intellectual slaves of the British Empire. It was rootless, alienating and anti-national. He believed that education should be imparted through the mother tongue. Primary education should be conducted in such a manner that a relationship was established between the child's environment at school and that at home. This could be done by educating the child in the crafts s/he found most relevant. The family vocation and the child's education could thus be complimentary.

Alphabetization was not for Gandhi the be-all and end-all of all education. A person could be highly educated without becoming literate. The reverse was also true. Gandhi felt that physical education and craft education would develop the student's intellectual capability.

Gandhi was opposed to too many text books. He preferred that students should be taught, at the initial stages, orally and through dialogue and story-telling. Gandhi opposed rote-learning of text books. He prescribed guide books for teachers so that they could do their work properly. History, Geography and Mathematics should be taught in such a way that the child could find interconnection between her/his own life and the subjects taught. Higher education, Gandhi felt, should not be provided at the state's expense.

Gandhi wanted a mass movement for the education of adults. Gandhi was aware of the deliteracisation process of adults and felt that if education and life-requirements could be harmonized and integrated, the adults would be able to utilize the new knowledge in his/her life's practice. Gandhi wanted women to be educated as much as men. He felt that women should be educated properly to play their social role as mother-teacher. However, they would need special orientation in home-science and child rearing. Gandhi was against punishing children.

Gandhi was deeply concerned about the kind of education India would adopt for its people. That one of the principal aims of education was to make a person economically, politically and intellectually independent was the realization he had while working in South Africa and India. In 1937, the Congress Party gained limited power in eight states. Gandhi thought that his ideas of basic education could be implemented in these Congress-ruled states. Accordingly, at the Wardha Conference (22-23 October, 1937) Gandhi placed before the nation his draft for discussion.

In this draft Gandhi proposed the following:

Primary education should cover a period of seven years. The students should have enough general knowledge by the end of this period. English would not be taught at the primary level.

For proper blossoming of their faculties, children should be taught through some crafts and thus they would be able also to utilize their knowledge for earning. Students would be able to set aside for their own use a part of what they had produced and they would earn something out of that production. By this process the children would grow up as perfect human beings with strength and virtue.

The Wardha Conference discussed Gandhi's proposal and took the following resolution:

1. Seven years of free and compulsory primary education should be provided to all children.

2. Mother tongue should be the medium of instruction.

3. Seven years of training would be based upon productive labour-oriented education. For all-round development of the child, some environment-friendly craft would be taught.

4. Teachers would earn their remuneration through such trainings.

In February 1938, the Congress Party at its Haripura Congress, presided over by Netaji Subhash Chandra Bose, adopted a resolution endorsing the Wardha Conference decision.

However, in Independent India, Gandhi's prescription of Basic Education was largely ignored.

Paulo Freire

Paulo Freire has been called the Rousseau of the twentieth century for his concept of education as the practice of freedom. His work on the educational methods and practices of the oppressed brought about a qualitative change in the philosophy and practice of adult education. As a philosopher, he connected literacy with liberation and as a practitioner, he brought about revolutionary innovations

in the techniques of imparting literacy to the adult illiterate. In his unique method, an illiterate person could gain literacy within a period of thirty hours.

Paulo Freire contributed to adult education its philosophical foundation. Adult education, especially literacy, used to be equated with alphabetization. If through acquiring literacy, a person could put his/her signature on papers, identify street names and bus numbers and do such other works, it would be considered an achievement. In India, most of the literate people view adult education in such a narrow domain. Freire discarded all these notions. He linked literacy with human civilization and culture and people's mental and physical liberation.

From his concept of literacy as the gateway to liberation, Freire clarified the concept of authentic education. Like the Einsteinian concept of space-time, Freire innovated the idea of teacher-student and student-teacher. This revolutionary metamorphosis of the concepts of teaching and learning resulted in reciprocal sharing of knowledge between the coordinator and participants of the 'culture circles' where all take part in discussions with a view to changing their existential reality, and achieving insight into the society in which they live.

The evolution of Freirean epistemology can be traced to the conditions of living of the majority of the people in Northeast Brazil. Many of Freire's ideas have their root in the history of Brazil from the period of colonization and thereafter. The condition of living of the majority of the population was extremely precarious. They were insulted and humiliated, tortured and oppressed. Freire's endeavour was to help them in their struggle for liberation: not only from physical oppression, but also from mental subjugation.

As we know, Freire started with a group of five illiterates of which two dropped out by the second or third day. During the twenty-first hour of the study, one of the participants wrote, "I am amazed at myself". Freire's conviction was that the role of human being was not to be in the world only but to engage in relations with the world. He also felt that through the acts of creation and re-creation, human beings make cultural reality and thereby adds to the natural world. Relation to reality, expressed as a subject to an object, result in knowledge which human beings express through language. The illiterate, in his/her journey through literacy, will begin to effect a change in his/her attitude, by discovering himself/herself to be a maker of the world of culture, by discovering that he/she as well as the literate person has a creative and re-creative impulse. S/he would discover that culture is just as much as clay doll made by artists who are his/her peers as it is the work of a great sculptor, a great painter, a great philosopher, that culture is the poetry of lettered

poets and also the poetry of his/her own popular songs, that culture is all human creation.

By one master stroke, Freire elevated a scavenger to the level of a professor. Here we find an echo of Ruskin and Gandhi in Freire's thoughts. The literacy process, according to Frerie, is a cultural action for freedom. It is an act of knowing in which the learner assumes the role of a knowing subject in dialogue with the educator.

But it is not always easy for the illiterates to look at the world in the way as described. Self depreciation is a characteristic of the oppressed and it is derived from the internalization of the opinion the oppressors hold about them, says Freire. In the culture of silence the masses are mute; they are prohibited from creatively taking part in the transformation of their society and therefore prohibited from being. It is imperative to break this culture of silence. The process of liberation starts with the opening up of the oppressed as he/she begins to know the word and the world.

For Freire, to acquire literacy is more than to psychologically and mechanically dominate reading and writing techniques. It is to dominate these techniques in terms of consciousness; to understand what one reads, and to write what one understands. It is to communicate graphically. Acquiring literacy is development of an attitude of creation and re-creation, a self-transformation producing a stance of intervention in one's context.

The relation of the educator with the educatee takes place through dialogue, and not through a top-down mode. Through dialogue, the teacher communicates with the students and a reversible process of teaching and learning takes place. The teacher teaches the students and in turn learns from the students. The students learn from the teacher and in the process also teach the teacher. Thus new terms emerge-teacher-student and student-teacher.

Synthesis

The concepts of education, social justice and liberation expounded by Grundtvig, Tagore, Gandhi and Freire can be creatively synthesized and viewed as an integrated conceptual whole for confronting the problems of the developing world. Let us therefore, look at the similarities of their experiences and in their thoughts.

Most of the educational writings and experiments of Tagore and Gandhi centred around the education of children and adolescents. Though Freire researched on the education of children belonging to the working class, he concentrated on the education of adults as his primary area of intervention. Grundtvig had practical experience in the education of children and adolescents although he theorized on the education of adults as that was the most pressing need during Denmark's transition from monarchy to democracy.

If we consider the theories propounded by Tagore and Freire, we shall observe that both of them considered education as the practice of freedom. Tagore called it Atma Sakti or the strength of the soul. All his endeavours were geared towards fruition of this inner strength. For Freire, education is the process of becoming. Grundtvig's concept of enlightenment encompasses the idea of inner strength and freedom in a holistic way.

Tagore called for an all-round development of the child. Culture played a significant part in this process. Fine arts and crafts, dance and music, literature and science-all of these he prescribed for the proper growth of the faculties of the mind. Freire started his literacy process from the premise of culture and then extended it into the realm of freedom.

Grundtvig's concept of folkelighed is based on the fruition of people's intrinsic culture based on mother tongue, poetry, literature and myths.

Grundtvig, Tagore and Freire opposed rote-learning. Grundtvig called the institutions practising such methods as black schools.

Tagore considered creativity key to the development of the faculty of the children. For Freire, creation and re-creation constitute the process of liberation. Narrative concept of education was anathema to him.

Grundtvig, Gandhi and Freire contributed some of the most significant concepts to humanity. Grundtvig's enlightenment awakened a whole nation. Gandhi's social and philosophical movements emanated from Satyagraha, the urge for truth. Freire's conscientization is the faculty of critical thinking that elevates humans from objects to subject.

Grundtvig, Tagore and Gandhi were of the opinion that the mother tongue should be the medium of education. They firmly believed that for the development

of curiosity of children, the mother tongue can be substituted by no foreign tongue, however pedantic the professed goal might be.

Tagore believed that craft should be one of the subjects to be taught at the schools. For Gandhi, craft was the centre around which all education should revolve. Grundtvig, though was not very keen to introduce vocational skill development within the four walls of the folk high school, nevertheless wanted students to be keenly aware of the practical aspects.

A synthesis, therefore, of the thoughts and practices of all these four thinkers can be attempted in the educational and enlightening endeavours in The Third World, especially India.

Strategy for Lifelong Learning in the rural areas

India is predominantly an agricultural nation. Around sixty percent of Indian population live in the villages. If India has to develop beyond the cosmetic development of the urban society, special attention has to be paid to develop rural India, the people living in the villages. And here the Lifelong learning strategies of Grundtvig, Tagore, Gandhi and Freire can be creatively implemented.

Basic education strategy of Mahatma Gandhi, Comprehensive village reconstruction programme of Tagore, Grundtvig's folk high school and Freire's cultural circles – all these can be accommodated in a three-tier rural education programme.

Basic School for People's Education at the village level

The characteristic of this school lies in the fact that all villagers will assemble here, literate, neo-literate, illiterate – all. Those who are neo-literates and illiterates will have the opportunity to develop and strengthen their literacy skills. Main programme of this school is to develop the skill of the people engaged in various trades or vocations. Experts from the village will impart this training. If necessary, experts from various agencies of the state will also be invited for offering this service. Cultural activities like folk song, drama, recitation etc. will be conducted on a daily basis by the people of the village.

Education, health, development, democracy - all such topics will be discussed here. Important issues of daily life will also be subjects of discussion. Planning of the village will be discussed in this forum. The vocation/ education of children of

the next generation will be subjects of discussion including the possibility of employment and self-employment of the village youths. A perfect balance between human and material resources will be attempted.

People's Basic School will work under the Gram Panchayat administration.

People's High School

Those learners/organisers who have shown qualities of leadership at the People's Basic School will be inducted as trainees here. They will have further training in various fields such as cultivation through cooperative, trade and business, self-help group formation etc. They will be taught accounting practices, marketing techniques, production management etc. They will be enlightened in various aspects of health and education. On completion of their training, they will return to their respective villages and act as master-trainers.

People's High School will work under the Panchayat Samity.
Rural University

Tagore, Gandhi and Grundtvig wanted to develop rural university. Overall decision regarding reconstruction of villages will be taken here. Subjects relating to rural economy and village reconstruction will be taught and researched. Village development, balanced development of human and material resources, planning from the grass-root to the national level will also be the subjects of study. These universities will be created at the district level.

If planning from the grass-root to the district level is implemented, each village will come under the purview of this development programme. These organisations must run without the narrow politics that plague our society. Enough fund has to be allocated for the purpose. Governments at the centre and the state will be jointly responsible.

Rural Universities will function under the District Administration.

Each of these institutions must have provisions for all the three constituents of lifelong learning – learning for life, learning for livelihood and learning throughout life.

A new India will be born: Strategy for Lifelong Learning in India in the urban areas

India is distinguished by the fact that it has high rate of unemployment, a very unequal income distribution and an overall low level of education. India is one of those countries which invests insignificantly (less than 6% of the yearly budget) in the development of human resources. However, India is also characterized by its commitment to democracy (though quite copy-book type which most of the time emphasises on number and not on quality). For India, the strategy should emphasise a general improvement in skill at all levels – rural and urban. Rural India extending the length and breadth of a vast country and consisting of 700 million people should develop a decentralised, locate-specific, agriculture and village-craft oriented life-long learning strategy involving maximum member of village folk through a three-tier educational network in tandem with the Panchayati system. Quality of the nation will be ultimately dependent on the quality of rural work-force.

Significantly, urban India with an approximate population of around 400 million has the potential to act as the growth engine of the nation. In a very conservative estimate, around 300 million are highly educated and skilled labour force. Another 100 million are unskilled.

Overall strategy of lifelong learning for the urban sector may be the following:

1. A coherent education system from primary to secondary level to provide opportunity to everyone to acquire excellent basic skills, training in a particular vocation/trade or a qualifying education and a solid foundation for lifelong learning.

2. An education system that would recognize talent on the one hand and take special care of the weak learners, on the other.

3. Relevant high quality adult and continuing education for everyone in the labour market with particular emphasis on the need for lifelong skills upgrading for those with low level of education/skill.

4. Systemic competence development in the workplace both in the private and public sector.

5. Opportunities for guidance and counselling for students and adults to choose appropriate education programmes and participate in lifelong learning.

Every institution, government, semi-government and private should have lifelong learning cells at the unit level that will plan and implement lifelong learning strategies at specific intervals (say 2 years) for all employees without exception in an organised and decentralized manner.

National, state and local level institutions of lifelong learning will have to be created to coordinate lifelong learning programmes. Appropriate legal provisions have to be made so that no organisation can evade the responsibility of lifelong learning.

Appropriate budgetary allocation has to be made in the Central and State government budget to implement the programme. All private organisations will also have to allocate sufficient fund for the purpose.

Regular monitoring of the programme is essential. Feedback from the lower to the higher levels of management and inspection from higher to lower levels should be carried out in a regular interval.

This is a revised version of Roby Kidd Memorial Lecture - 2009

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6

Literacies of Power: A Renaissance for Adult Education in an Evolving World

Chris Atkin

I begin with a big thank to the International Institute of Adult and Lifelong Education, New Delhi for the opportunity to deliver the Professor James Draper Memorial Lecture.

I would also like to take this opportunity to thank all the colleagues I have met during my visit to Delhi (in particular Professor Shah) who have been so generous with their time and support. My thanks also go to the British Academy and the Association of Commonwealth Universities who have funded my visit to India and Professor Shah's visit to Britain earlier this year as part of a scoping study to look at the role of adult education in developing and sustaining civil society.

In this lecture I argue that the multi-functional nature - which has long been a defining characteristic - of adult education is becoming dominated by human capital theory. This has led to an emphasis within the formal adult education sector on functional skills and certificated outcomes – workforce development – which although important is only part of the role of adult education programmes; issues which Draper challenged in his view that adult education should be broadened to include social action. An example taken from Europe is the emphasis on adult literacy programmes not as a vehicle for social engagement but as a way into employment. Indeed adult literacy levels are benchmarked against levels expected by government by children at different ages rather than any sense of functional literacy within an adult world.

It is important to stress at this point that I am not for one moment suggesting that skills development – linked to employability - is not an important function of adult and lifelong education. Particularly for the neo-literate who perhaps have the most to gain from a basic skills. More that we need to ensure we remain open to a broader agenda for adult education. An adult education offer at least in part focussed on achieving UNESCO's vision for a society 'learning to live together'. In this aspiration adult education programmes across the world have an obvious part to play in promoting dialogue, mutual respect and tolerance.

One reason for the recent pressure on adult education programs to realign with the demand of the workplace is its often difficult positioning within government. In conceptualising 'adult education' practitioners and policy makers have often struggled with what it means and where it should sit within a broader policy framework. Is it about:

- a model of delivery (part-time, in the evenings, in the workplace, in the community)
- second chance for older learners (a position which can lead policy makers to prioritise other public expenditure over adult education on the basis that 'we (taxpayers) have already paid for their (adult) school years; why should we pay again?'
- a study linked to everyday applications (rather than studies in an abstract sense) If adult education is about useful skills then it should be positioned within the authority responsible for employment or industry.
- a phase in life span – a chronological divide
- the relationships between learner and tutor, and, learner and learner.

In many organisational systems adult education - if it is recognised at all – is set within the broader compulsory education department. This has tended to mean that assessment criteria for adult education programmes have their roots in systems originally used within the schools sector; targets for enrolments, retention and achievement. Perversely within many departmental structures achievement would be seen entirely in terms of exam passes rather than a student 'dropping out' because they had secured employment. See as an example Comings, et al. (1999) work with literacy student in North America where research highlighted many adult student wanted to learning particular skills that they need at that point in their lives often choosing to leave rather than completing the programme of study. Very few structured adult literacy programmes allow adults to move in and out as their life circumstances dictate. The positioning of adult education within departments of education has also led to a blurring of terms which may prove to be unhelpful in the way adult education is conceptualised within society. As my colleague Alan Rogers has argued in the past the risk in using terms like lifelong learning and lifelong education interchangeably is that we risk associating 'learning' with 'education' with its connotation of a specific place, time and cost. In doing this there is an obvious danger that we devalue the learning which takes place as part of our lived experience. This tends to reinforce the hierarchy of knowledge associated with cultural legitimacy; the dominance of academic over vocational in the middle classes.

Despite my concerns centred on the purpose of an emerging redefinition of adult education programmes there is a series of broader themes driving a global interest in adult learning processes and as a key tool to address global challenges:

1. Adult literacy as a core requisite for a prosperous society/economy.

Language competence and the ability to read in particular should be seen as a key to unlocking the wider curriculum of learning. I include in this the emerging understanding of literacies based on an individual's ability to access and negotiate services; as an example: literacies of health, and, literacies of finance. The recent turmoil in the world's financial and banking structures have served to emphasis how important financial literacy is as our populations of retired increase and the capacity of government to meet their economic liabilities to older citizens comes under increasing pressure.

2. Democracy, peace and human rights. In promoting these values adult education can support individuals and communities to 'challenge social structures and working collectively gain more control on how these structures are formed'. (Jesson and Newman, 2004: 254)

3. Respect for diversity and conflict resolution within a pluralist society. Learning has a very important role to play in ensuring our communities have sufficient knowledge and understanding to reject fundamentalism – in all it's manifestations – and embrace Buber's (1958) concept of the dialogical nature of existence and mutual respect for difference. See also a series of papers published by the School of Continuing Education at Nottingham focussed on 'Lifelong Learning in the Pluralist Society' edited by Leicester and Merrill (1999).

4. Economic and ecological sustainability and workforce development. This is particularly true in the emerging economies and economies which have seen dramatic change e.g. Hong Kong which has transformed itself from a largely manufacturing to a service economy over a twenty year period.

5. The need to support a sense of citizenship - based on a core set of values? These values – again based in a series of democratic rights and responsibilities - in themselves are contentious and will at least in part depend on adult education programmes if they are to gain wide spread acceptance. The need to sustain civil society in this time of financial and industrial upheaval is an important role of adult learning programmes as governments across the globe

retreat from services once considered the natural responsibility of local, regional or national government. Examples include public housing, the governance of schools and other public services, health services and crime prevention.

6. An emerging adult pedagogy based on the opportunities offered by new technologies to reach adult learners individually and through social networking sites. Perhaps a good example of this is the use of mobile phone technology by agricultural extension programmes around the world to bring together university based and local knowledge to provide solutions to real problems threatening farmer's productivity and income levels. Another is the rapid rise in family history and genealogy sites on the internet which allow user to research family trees accessing local and national records which are increasingly held in an electronic format.

To address these challenges UNESCO has called on authorities to ensure adult education is integrated with, and, articulates with formal education approaches. This has led to a further blurring of traditional boundaries and in many cases a new 14 – 19 year old sector which has embraced vocationalism within schools – often at a cost to traditional academic curricula - and prioritise direct currency in the workplace. This realignment of the education system for our younger people has been mirrored in much of the formal – perhaps 'funded' might be more accurate - adult education sector leading to a division between programmes designed to promote 'human capital' and those designed to develop 'social capital'.

Adult education as human capital

In describing them in this way I refer to formal adult education courses aimed at meeting perceived employment opportunities (within the formal employment sector – largely urban) and as part of a wider social policy to lift disadvantaged groups out of cycles of depravation by 'encouraging' them into work. These programmes may or may not have curricula directly linked to industrial skill shortages (real or perceived) or the more general employment skills considered to be 'core' or 'key' skills. One key difference between human capital and many other forms of capital is that it is substitutable, but not transferable like land, labor, or fixed capital (Becker, 1964). Hence government has increasingly seen its role to promote a universal education offer linked to the work placebeliveing that human capital stocks are one of the key determinates of national prosperity and hence living standards.

These would include a mixture of pragmatic skills (literacy, numeracy and computer competence) and softer, corporate skills (Working with Others and Problem Solving). To pick up on a point made earlier theses are often programmes organised and funded through the instruments of government and delivered in a place and time set aside for the purpose – characteristics that for me define 'lifelong education' rather than 'lifelong learning'.

Adult learning as social capital

In contrast to this pressure from government to direct funding and policy towards the perceived needs of industry informal learning groups are emerging to meet the needs of a section in society interested in learning for cultural, moral and leisure; learning as a process rather than as a route to a certificated outcome. I would argue here that this renaissance for locally organised adult education programmes is a return to the multi-functional nature of adult education and reflects the philosophical position that 'learning' is the natural human condition and hence not to learn is a corruption of nature. These informal learning communities achieve legitimacy from within their local context – e.g. elder learners within the U3A organisation – and are about meeting the local need without reference to the formal learning sector. Although informal there is a danger that being 'free forming' these learning groups will develop along the lines of existing social networks and emphasise the existing divisions in society. A challenge for adult learning tutors is to ensure groups cut across existing alliances and develop bridging capital (Putnam, 2000). This is a point emphasised by Schuller (2000) in his view that social capital itself (as distinct from the concept) can have socially undesirable effects, where trust and mutuality operate to enhance inequalities, exclusion or even criminality.

Learning as a 'spiritual activity' not focused unduly on subjects deemed to be 'commercially profitable.' – See Richard Tawney's view of education as essentially a spiritual activity set within a community of scholars. In this sector programmes would seek as a mater of public good to inform adults about science rather than setting out to produce scientists – a very different aim.

Having made this contrast between lifelong education and learning I now set out to highlight what in my view all adult learning programmes should set out to achieve in the 21st century.

First I would re-emphasise the original aims of the University Extension movement: to make the scholarship of the University (and the community) accessible to a wider audiences. This strikes me as particularly important if we are

to ensure the mass of our population engage in the democratic debate and consultation process, and, provide a critical perspective on issues of the day e.g. climate change, financial instability, genetically modified crops, medical advances and their moral consequences.

Secondly to support the skills and characteristics valued in the workplace. Not just the technical competence – important those these are to particular industries – but the emerging core values and business ethics.

Thirdly to support and nurture the traditions of 'civil society' as it's role as a buffer between the state the individual citizen becomes increasingly important as authorities across the world withdraw from what was once seen as often the sole responsibility of the state. Examples of this around the world include the provision of public housing, elements of national and regional health care, policing and the management and governance of education.

This role of adult learning programmes in promoting civil society also relies heavily on adults having the ability to engage with decision and policy makers to ensure their views are considered. This brings me back to the title of this lecture 'Literacies of power'; I suggest that one of the key roles for adult education in the coming century will be to ensure adults are familiar and comfortable with literacies of power. This literacy of power - often urban – are 'evidence based' and linked to an economic model of cost/benefit analysis within the wider society/economy. Localised literacies may have little impact (indeed may not be understood or misinterpreted by those in positions of power) beyond their community of practice/ cultural group. This again links back to the multi-facetted role of adult education programmes in political action and notions of emancipation. Within many societies - facing the challenges of the global economy with all its emphasis on competitive advantage – a literacy that has been lost is perhaps spiritual literacy and its attendant set of morals and the concept of the greater good over individualism

I offer an example of 'text' literacy which unfamiliar to many of my generation is now becoming a literacy of power among young people.

Message

'Emailin quic doz before school cos I need 2 tell u bout the newco game, good 2 – 2 draw as we where down 2 – 0 by the 45 minute mark but 1 goal 1 minute before and another 1 minute after the restart gave us hope, Amus has been txtin me about how evo deserved 2 win but I felt newco did gotta go 2 school now cunw.'

The example above has much in common with my broader point about literacies of power. To many the text message seems impenetrable and of little reference to their everyday literacy context but for many young people (I'm generalising of course) the text literacy is central to their social interaction with peers. Like the literacy of power I have referred to in an abstract form it clearly excludes those who don't share the specificity of text literacy. This is precisely the point that adult education must address in its curriculum offer for the 21st century. If the adult population is to continue to engage with the issue of the day and make a meaningful contribution to the political decision making process then the mass of society must understand the literacy of power and influence.

How do we achieve this?

I will in part be following Draper's suggestion to 'value what we do as practitioners'. As professional working in the adult education field we can support local practitioners to turn observational and experiential data into 'legitimate' research evidence that can be used to support local and regional responses to federal policy. I would like to highlight a two year research programme I have been working on with colleagues (Dr's Convery and O'Grady) in Lincolnshire and Rutland in Eastern England in which adult educators have been supported to conduct a series of small scale research projects to inform local policy makers about practice in the field. The aim of the project was to support the Learning and Skills Council (responsible for funding post-compulsory education and training – except higher education) in developing local policy responses to the learning needs of the Lincolnshire and Rutland population, based on well grounded, focused and contextualised 'action research' presented in an appropriate format. A format which represents a literacy of power in that it conforms to certain established pseudo 'scientific' norms of data presentation and – to some extent – data analysis. The project above all else would give 'voice' to experienced teachers and trainers who felt able to make a contribution to the local knowledge base through a structured research project grounded in the practitioners experience but evidence based.

It was important for the project team that the research was driven by the issues facing practitioners and learners, allowing all stakeholders to have an opportunity to inform the future of adult learning in a particular context – in this case a geographical area: Lincolnshire and Rutland in the East Midland region of England. Practitioners were invited to participate by submitting a simple research proposal outlining what they wanted to research and how this would help learners and/or local policy. We used the term 'practitioner' in a very inclusive sense to include all those working with learners in both a policy and pedagogic context. It is

important to note and applaud the fact that so many practitioners in Lincolnshire and Rutland were both willing and eager to be involved in such an innovative project which enabled them to influence and inform local policy and practice directly.

It is, however, important to acknowledge at this stage, that not all proposals accepted for inclusion in the project were completed. Whilst practitioners were keen to participate in the project, unfortunately, issues of time did not enable all practitioners to continue with the project through to completion. Although this was disappointing for the team as a whole, we do not feel it compromised the robustness of the research projects which were undertaken.

At the end of the project two edited books have been produced recording the outcomes of the individual research studies (Atkin and O'Grady, 2007 and Atkin and Convery, 2008) and the collective recommendation for policy. This is again a key point; as the director of the International Institute of Adult and Lifelong Education in New Delhi reminded me; "adult educators are much happier talking and often don't write down their experiences". The practitioners were drawn from a wide variety of contexts and their research proposals – shown below - reflected the diversity of adult and youth learning

Phase one - Atkin and O'Grady (2007) '*The adult learning offer in Lincolnshire and Rutland: Voices from Practice'*

Chapter 1: Retention of English for Speakers of Other Languages (ESOL) students working in the food industry in South Lincolnshire by Rachel Bowser from the University of Lincoln

Chapter 2: Community Venues – Do they have a role to play? (A study of the importance of local training centre for participation rates and learner retention) by Anne Donkin from DonkinITEX, Private Training Provider

Chapter 3: One year on – Did they take the Next Step? (A study of progression rates among older learners engaging in entry level basic literacy courses) by Chris Donkin from DonkinITEX Private Training Provider

Chapter 4: When do I jump? A case study looking at career paths for potential new Skills for Life tutors in rural Lincolnshire by Sandie Stratford from Lincolnshire and Rutland Skills for Life Continuing Professional Development Unit

Chapter 5: An exploration of the effectiveness of Reciprocal Reading within a group situation by Ann Wright from Lincolnshire County Council

Phase two – Atkin and Convery (2008) *'Adult learning in Lincolnshire and Rutland: voices from practice. Practitioner-led research projects,* Volume 2

Chapter 1: Discrete dyslexia groups for adults - What is their value in raising self esteem and developing confidence? By Doreen Chappell from Rutland Adult Learning (part of Rutland County Council adult learning offer).

Chapter 2: Qualifications in Family Learning: How important are they to adult learners? By Thea Croxall from Lincolnshire County Council's Family Literacy Unit

Chapter 3: Did the 'ICT Skills for Life' qualification improve the learners' skills for living? By Chris and Anne Donkin from DonkinITEX, Private Training Provider

Chapter 4: ICT: Is it just computers? By Jane Hernon-Jarvis, et al. from Linkage Community Trust (a specialist charitable further education organisation providing high quality education, care and employment services for those with learning and other disabilities).

Chapter 5: Teaching Practices: Looking beyond learning achievement and observation grades by Lorna Page from Lincoln College

Although there was no conscious effort to theme the two publications the two phases of the research could be characterised as largely policy focussed (Atkin and O'Grady, 2007) and pedagogically focussed (Atkin and Convery, 2008).

Direct outcomes from the project included:

Major outcome:

Practitioners turn anecdotal knowledge into evidence-based data which can influence policy and enhance local provision

Additional outcomes:

- Increased knowledge of effective teaching and learning approaches

- Enhanced knowledge of the needs of particular client groups
- A set of practical recommendations for each context
- Increased confidence for practitioners in the value of action research and in their understanding of research approaches
- Empowerment of the adult tutors in managing their own CPD (Continuing Professional Development)

The long term effects of the project are still to be assessed but the capacity building element should prove a lasting legacy. The research project has supported an evidence base for local traditions, practice and how to operationalise national policy in a local context (or shape federal policy). One of the policy lessons Western Education policy can learn from the developing world is to value local/indigenous knowledge. It is increasingly obvious that a single policy response to address issues of national concern is likely to encounter difficulties when confronted with local custom and practice.

This type of project follows in the long tradition of adult education in supporting local communities to improve their condition economically and socially.

To conclude I wouldn't suggest that the project outlined above is a panacea for the difficulties of local communities disenfranchised from those in positions of power. What I would suggest is that it is one practice way to support the massification of literacies of power beyond those at the heart of federal, regional and local government and ensure local practitioner have the opportunity to engage with those who have a direct influence on their lives as equals and not as neoliterates. In short to provide programmes for adults which develop human, social and, very importantly, identity capital.

Draper, J. (1988:256) citing Coady (1939) expressed 'a profound faith that learning brings empowerment, increasing the control that people have and feel over their lives.' As adult educators our job is to offer the opportunity – often a second chance – to make a real difference to learners, their families, communities and the wider society. As Thompson (1980: 26) reminds us 'there is no such things as a neutral education process'. As adult educators we need to be aware of the contradiction within education [Education both as a means of social reproduction - See Bourdieu, P. & Passeron, J-C. (1990) and others – and empowerment – see Freire (1972), Mezirow (1977) and others] and let opportunity be both our goal and judge.

Thank you for listening and I hope our shared passion for adult education remains strong and focussed in these changing times.

This is a revised version of James A. Draper Memorial Lecture - 2008

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7

Adult Education for Sustainable Development in 21st Century

Lakshmidhar Mishra

Let me at the outset express my deep sense of gratitude to the International Institute of Adult Education and Prof S.Y. Shah, the Director for inviting me to deliver Prof. James A. Draper memorial lecture. Please permit me to begin with a remembrance of the many seminal contributions of Prof. Draper to the field of adult education with a special focus on his work in India.

Prof- Draper's association with Indian Adult Education movement spanned more than 30 years. He came to Jaipur in October 1964 fresh from the defence of his doctoral thesis submitted to the University of Wisconsin in USA. Between 1964 and 1966 he as Adviser to the University of Rajasthan helped to establish India's first Department of Adult Education and Extension. He taught the first ever graduate course on adult education in India besides planning and teaching the first ever certificate course on the subject. He was also a founding member of the Indian University Association for Continuing Education.

Between 1964 and September 2004 (when he passed away) Prof. Draper capped one shining achievement with another. He was Resident Director of the Lal Bahadur Shastri Indo-Canadian Institute, ICSSR Fellow, Adviser to the Universities of Madras, Baroda, Delhi and Kurukshetra, invited visitor to the Department of Adult and continuing Education, Jawaharlal Nehru University, visiting Professor to the University of Madras, Examiner of Doctoral Thesis at various Universities in India and abroad and Member of Editorial Boards for Prestigious university journals. The list of his publications is as formidable as the list of all his institutional affiliations.

Prof. Draper's commitment to research was entwined with a deep and abiding commitment to human beings. He was mildly critical of the thrust towards quantification in social science research. He was of the view and rightly so that quantitative approach to research tends to privilege the researcher over the so called 'objects'; with qualitative research especially in participant observation, reflexivity and flexibility are restored to research. Prof Draper had rightly realized

that villagers and factory workers can be proactively involved in creating and spreading knowledge and awareness. He has aptly observed that research in adult education cannot be limited to the small community of formally trained researchers. Research in adult education will be meaningful and will yield results only with the pluralisation of the community of enquirers.

Prof Draper emphasized the importance of broadening the base of adult education. He was of the view that this could be conceptualized at two levels. At the level of interdisciplinary research in adult education must be nurtured so as to develop linkages between adult education, economics, sociology, psychology, political science and a host of other social sciences. Secondly and more importantly the broadening of the base of adult education in social action to mean something more than skills was the prime objective of Prof Draper's thought, writing and discourses across lifetime. Viewed in this fashion, adult education will have definite and positive consequences for civic participation and community development as a whole. In Prof. Draper's succinct words, 'breathing is to life as learning is to living'.

In delivering the talk and sharing some of my thoughts on Adult Education for Sustainable Development in 21st Century, I would endeavour with all humility, sincerity and earnestness to do justice to the ideas and ideals for which James A. Draper lived and dedicated his life. I would do so in a dialectical fashion. I have always believed in the efficacy of the dialectical approach and method for any social, sociological and socio-anthropological investigation in as much as:

- Questioning leads to introspection;
- Introspection leads to analysis;
- Analysis leads to rational and scientific attitude as also rational decisions;
- Such attitude, approach and decision should be the backbone of our entire planning strategy and process.

In relation to the topic of today's lecture the following few quintessential questions occur to me:

- Who is an adult?
- What are the felt needs, preferences' interests and concerns of an adult?
- How does education respond to these needs, preferences and concerns?
- What should be the content, process and quality of that education?
- Are they measurable and deliverable?

- In what environment such an education should be imparted. How do we create such an environment if we do not have it?
- What is sustainable development?
- How do we correlate adult education with the sustainable development we aim at?
- What are the problems', constraints and challenges in pursuing the path of that development in the context of the LPG Syndrome?
- What type of international cooperation do we need in the world of adult education for genuine human and societal development?
- What changes and improvements in the content, quality and dimension of international cooperation can be thought of?

Let me attempt an honest answer to each of the above 11 (eleven) queries in as objective and dispassionate a manner as I could.

Let me start with the definition of adult. If human is viewed as a cycle, adulthood is a phase in that cycle. It comes after childhood and adolescence and therefore, cannot be viewed in isolation from the latter. In a similar vein adult education is a continuum of education for children and adolescents and in a larger sense, an integral part of the process of lifelong learning which begins with life and ends only with death. If children do not receive the right quality of education at the right age i.e. the school going age, childhood will not flower to the desired levels of growth and development of adolescence and adulthood. If childhood is destroyed by pushing the children to hard manual labour which is both drudgerous and hazardous or by subjecting the children to other forms of exploitation like chili sex abuse, child drug peddling, child pornography (including pornographic performances) all the excitement and joy associated with childhood will be lost and can never be regained. Children would become helpless victims of educational deprivation. As they cross the portals of childhood and enter the threshold of adulthood, they would be rickety, devitalized and debilitated and will not have any energy left to contribute to the nation building process. They will cease to be responsible, responsive and productive citizens of the society. All of us know that a child for reasons and circumstances beyond his/her control cannot always exercise the right option and discretion to receive quality education of his/her choice or go to work. If that was not so and to state by way of illustration Charles Dickens, the outstanding novelist of 19th century England would not have been taken out of school at the age of eleven and sent to work in a London blacking warehouse where his job was to paste labels on bottles for 6 shillings a week. This was the tragic reality in the life of young Dickens because his father, an improvident person was condemned to Marshal sea prison for unpaid debts. It is a different matter that

Dickens with that gruelling experience of childhood could produce the heartrending story of exploitation of Oliver Twist at a young age of 25 but none could restore to him the quintessential excitement and joy of childhood. The implication of citing this true to life story is to drive home the fact that we the parents, guardians and in their absence the civil society should assume this responsibility for the child. Our failure to do so will not only be an insult to Article 45 of the constitution of India reinforced and buttressed by the 86th Constitutional amendment but will result in the virtual death of our succeeding generation - not as much physical as spiritual. Petals of childhood will wither away in wilderness before blossoming to the flowers of adolescence, youth and adulthood. And yet as ironically and regretfully observed by the world Education Forum in Dakar in 2000 'more than 113 million children of the world have no access to primary education, 880 million adults are illiterate, gender discrimination continues to permeate educational systems, and the quality of learning and acquisition of human values and skills fall far short of the aspirations and needs of individuals and societies'. As Prof Govinda of NIEPA who has very ably edited the India Education Report in 2000 – a comprehensive review of the progress of EFA has observed, 'Over 5 decades there has been phenomenal growth in coverage (of UEE) .... several milestones crossed .... but the progress falls short of meeting the goal of EFA..... though nearly 150 million children have been currently enrolled in primary schools, an estimated 35 million children were not going to school in 1997…… the number is likely to have increased to around 40 million by 2000'. The report is a sad commentary on the status of UEE and UPE in India with special reference to the educational deprivation of girls, of children belonging to SC and ST, physically, orthopaedically and visually handicapped children, migrant children, children in urban informal sector and out of school working children. In terms of the 'pullout, pushout and dropout' phenomenon which represents a colossal waste of human resource and deterioration in quality as reflected in the relevant curriculum and text books as also quality of instructional lessons the report is quite revealing. These concerns became further revealing in the report of Prof Yashpal Committee (1993). To quote from that report:

'Barring exceptions, our textbooks appear to have been written primarily to convey information or 'facts' rather than to make children think and explore..... The distance between the child's everyday life and the content of the textbook further accentuates the transformation of knowledge into a load. Neither the mode of communication nor the selection of objects depicted nor the language conveys the centrality of the child in the world constructed by the text'.

Linked to the problem of wastage of human resource reflected in the dropout phenomenon is the problem of retentivity and application of the acquired cognitive

skills in day today life. Hunger and malnutrition in selected pockets and amongst selected communities do adversely affect the pace and progress of educational development of children. The levels of proficiency in mother tongue, arithmetic, physical and earth sciences as also social sciences of large no of children continue to be very low. Deficient teacher's training accompanied by large-scale absenteeism of teachers further contributes to worsen the quality of education[1].

Portrayal of deficiencies in UEE and UPE was not the central focus of this lecture; their depiction was simply meant to drive home the fact that children, the finest human resource and our succeeding generation cannot grow up to be responsible, responsive and productive members of the civil society and the entire investment in UEE and UPE will not yield any worthwhile result unless radical, far reaching qualitative changes and improvement were brought about in the curriculum, course content, textual materials, teacher's training, our overall attitude and approach towards education of girls, children of members of SC, ST, other backward classes, linguistic and cultural minorities, children who are victims of learning disabilities and out of school working children[2].

Successive Education Commissions constituted by the National government, National Policies and Programmes of action formulated by the National government and reforms in the educational sector have no doubt paid a lot of attention to bring about these changes and improvement over a period of time. The outcome has, however been uneven and not altogether upto expectations. This notwithstanding, persons on the threshold of adulthood- the most productive and reproductive phase of human life have to look beyond the phase of educational deprivation in childhood and take their due place in civil society. To enable them to do so and find out a wherewithal for their biological survival, holistic evolution, growth and development we need to first underscore their perceived and felt needs, preferences, interests and concerns. Every adult as a human being is in need of fulfillment of certain basic minimum needs of life for self as well as family. These are:

- Allotment of house site and agricultural land to those who are landless;
- Land development (including irrigation of lands which are non-irrigated);
- Provision of low cost dwelling units;
- Provision of a complete package of various services and facilities to farmers including forward and backward linkages;
- Access to credit (including consumption loan);
- Training for acquiring new skills and developing existing skills;
- Access to avenues of stable and durable employment;

- Living or need based wage for the price of labour as also for the product of labour;
- Access to goods, commodities and services (at affordable prices) which are essential to the life of the individual;
- Access to portable water and sanitation;
- Access to functional literacy and education (if denied of the same in childhood);
- Access to primary health care as well as specialized treatment;
- Access to immunization and nutrition for pregnant mothers and children;
- Access to avenues of universal education for children;
- Hours of work consistent with worker's age' physical growth and fitness;
- Washing and bathing facilities' conservancy facilities, facilities of first aid, fulfillment of safety requirements' canteen for wholesome and nutrition food etc. at the workplace.
- Protection of civil rights and the basic entitlement of every human being to be treated with dignity, decency, equality and freedom;

Let me clearly state that this is merely an illustrative and not an exhaustive list of needs and priorities or all adults. It obviously cannot be listed for the simple reason that human beings are born differently; they grow differently, live differently and think differently. They have deep rooted differences some of which are partly genetic and some partly acquired. In a pluralistic, multi- lingual, multi ethnic, multi religious and multi-cultural country like ours conditions vary widely from region to region, from district to district and even within the same district. The process of development itself has been uneven and differences tend to accentuate themselves in a highly stratified society with numerous layers and sub-layer where human relationships are governed by narrow and artificial considerations like caste, community, religion and gender. To draw a parallel, it is okay for a person to stay youthful for a longtime in the protected environment of the affluent European and American middle class. During my recent visit to Methuen in Massachusetts province I observed that the air is clean, the sky is ajure blue, water is transparent and sweet, environmental sanitation and hygiene are assured, average wages are high, day today material needs and creature comforts (both at home and work) are taken care of through various facilities and amenities, value models are geared towards consumption and private satisfaction, furlong long public libraries exist with a very large number of books, monograms, journals, CDs to whet the reading appetite of readers, access to academic careers as well as employment is facilitated without much exertion if one has the resources and professional ability for the same, so on and so forth.

Not so quite rosy is the picture in the developing world. Human life is exposed to the awesome risks of infant and child mortality, maternal mortality, manmade foeticide and infanticide and numerous forms of morbidity and malnutrition. It is exposed to the rigours of dust, heat, fume, noise and pollution - earth, air and water. There are the attendant risks and hazards for both children and adults handling chemicals and gaseous substances. These risks and hazards many of which are inherent in the nature of work and manufacturing process manifest themselves in accidents causing injury resulting in death or disablement – partial or total, temporary or permanent. As human beings march in the direction of an unplanned and unregulated urbanization, mechanization and commercialization with all the attendant evils of congestion, overcrowding and breathlessness the risks and hazards are compounded. In the wake of a rootless and jobless growth - the obvious outcome of LPG syndrome the uncertainty of earning a normal wage and maintaining a normal and decent livelihood for self and family stares many in their face. As the adults and advance from manhood to old age the stresses and strains get accentuated due to lack of economic support from children and in the absence of any worthwhile scheme of social insurance and assistance. Visitations like floods, cyclones, super cyclones, tsunamis, drought, famine, earthquake, landslide, epidemics (Killer bird flu, SARS) do occur and recur in cycles bringing in their wake both loss of life as well as untold human misery and suffering. The anguish of the so called civilized modern life with all material affluence and yet deprivation and loneliness haunting all around due to an atomized existence was brought out about a century ago in a soul stirring manner by Gurudev Rabindranath Tagore in 'Ebar Phirao More' in the following lines:

'I look before me
Deep dark and difficult world
A world caged and cabined
By dark, narrow and empty cells
I need food
I need light and life
I need a breath of fresh air
I need a long life of health, strength and delight'

The craving of an average adult for food, for light, for freedom, for a clean and congenial existence could not have found a more lucid expression.

The concerns of the adults are the sum total of their plight and predicament and these are manifold. These are physical and mental growth related, basic needs and entitlement related, mind sets related, human rights related, natural calamity

and survival related and disability related. Many of these concerns are hangovers of childhood and they are carried uncorrected to adulthood. No effective answer could be found to them despite good intentions and efforts of government and those of the civil society. To illustrate, we have 21 million children being born annually. Of them 8 million die which includes 3.2 million infants leaving 13 million. Forty PC of the deaths occur among children below 5 years and 50 PC among children who are less than 1 year. National average IMR is 64 for 1000 live births. National average maternal mortality is around 450 mothers for 100,000. About 7 PC of rural households and 3 PC urban households do not have access to 2 square meals a day. There is no food security for them. According to Mrs. Utsa Patnaik of JNU the per capita absorption of food was 152 Kg in 1950-51. In 2000-2001 an average Indian family of 4 members was absorbing 93 Kg less of food grains. While average per capita income is rising average food grains availability and absorption is ironically declining. According to her, how can we talk of decline in rural poverty when there is decline in purchasing power of rising income, falling grain intake (per capita) and a rise in absolute number in nutritional deficit? Today national average of malnutrition is around 5-7 PC. There are, however, pockets in Bihar, Jharkhand, Madhya Pradesh, Chattisgarh and Orissa where malnutrition is chronic. This is aggravated further by payment of minimum wage in kind through substandard food grains with cheating by under weighment. I recall a true story of 80s when minimum wages were being paid in shape of Kesri dal in parts of Satna, Rewa and Sidhi in Madhya Pradesh. Consumption of this dal which has certain toxic elements resulted in lathyrism i.e. total paralysis of the limbs of a large number of men, women and children. Even though the State enacted a law banning production of Kesri dal it continues to be produced clandestinely and consumed in several parts of the country. There are several other manifestations of deprivation in childhood which impair adulthood almost irreparably. 2.5 million children are threatened by blindness in early childhood. Over 12-14000 children in 3-6 age group actually go blind every year on account of Vitamin A deficiency. 75 PC of children in 1-5 age groups have body weights below 75 PC of standard weight of normal children. Anaemia in young children in associated with impaired cognitive performance, psychomotor development and scholastic achievement. 30 PC of the school children in 5-14 age group are reported to be suffering from intestinal infections, respiratory complaints and nutritional disorders. When these children grow up and enter adulthood possibility of their remaining healthy and productive citizens contributing to the making of a healthy society and prosperous nation would be severely limited.

Existence of malfunctional and dysfunctional middlemen at every layer of society contributes substantially to the plight and predicament of adults both during

normal times as well as times of crisis (including natural calamities and communal riots). I would like to give 3 examples in support of this contention which is also based on my direct experiential perception as a socio legal investigating commissioner of the Supreme Court of India[3]. The first relates to recruitment of large no of landless agricultural rabourers from Rajasthan, Bihar, Jharkhand, Chattisgarh and Madhya Pradesh to the stone quarries in Faridabad in Haryana. These labourers who are otherwise simple, innocent and guileless incur a lot of debt from the village moneylenders for consumption and ceremonial needs. The agents of quarry contractors from Faridabad approach them, pay them some advance to enable them to liquidate the debt and recruit them to the destination point i.e. stone quarries of Faridabad with a lot of promises and allurements of better wages and better quality of life. No sooner the migrant workers have landed at the destination point than the promises are forgotten and they are subjected to a chain of ruthless exploitation by a new set of middlemen known as Jamadars, Khatedars, Sardars and Munshis. They virtually become bonded labourers and cannot leave the quarry site until and unless they have liquidated the advance taken from the agents (who recruited them). The documentary evidence remains with the agents and the workers cannot co relate how much was advanced to them, how much has been deducted from their wages and adjusted either with the principal or interest or both and how much is outstanding. There is, therefore, no possibility of liquidation of the advance and they would remain bonded forever.

The second example relates to-middlemen who control the destiny of nearly 10 million beedi workers in the 12 States of the Country (Andhra Pradesh, Bihar, Gujarat, Madhya Pradesh, Maharashtra, Karnataka, Kerala, Orissa, Rajasthan, UP, Tamilnadu and West Bengal). The workers who roll, label and pack beedis are home workers i.e. women, men and children roll beedis at their residential premises. They receive raw materials i.e. tendu leaves, tobacco and thread from the middlemen and hand over the finished products to the latter. Beedi rolling, labeling and packaging takes place in dark and dingy corners of home under stringent conditions dictated by middlemen. The raw materials are not adequate and also deficient in quality. The middlemen, however, reject 15 to 20 PC of rolled beedis on the ground that they do not conform to the prescribed specification. Ironically the very same beedis which are rejected are sold by the middlemen and the entire sale proceeds are appropriated by them. While the statutorily notified minimum wage for rolling 1000 beedis is between Rs. 30 to Rs. 40 (it varies from State to state) the average earning of a worker may not exceed Rs. 15 to Rs. 20 on account of the perverse practice of rejection by the middlemen in a unilateral and arbitrary manner.

The third example relates to collection and processing of minor forest produce by over 50 million members of the ST Community in the very same States which have been referred to in the second example. Women, men and children in large number are engaged in this process. They leave home early morning and return home around noon after collecting minor forest produce like tendu leaves, sal seed and leaves, resin, lac, turmeric, tamarind, nux vomcca and gum karaya etc. Middlemen approach them on the eve of the collection season, pay some nominal advance and mop up the entire forest produce. There is cheating by both under weighment and under payment. This is what is known as a flagrant violation of the basic principle of economics of securing an exchange at equal value. In 1971 following the recommendations of Bawa Committee an institutional mechanism called LAMP was conceptualized to collect minor forest produce from the members of the ST Community, pay them a remunerative price and organize the marketing of the product. Thirty years later, LAMPS (over 200) are defunct and the chain of middlemen continues with the same number and ferocity as before.

There are numerous other mindsets or aberrations – both individual and collective which inflict man made tragedies of incalculable magnitude on the lives of both children, adolescents and adults. Millions of adults are victims of quackery in terms of diagnosis and treatment of diseases they are suffering from. This is on account of (a) substandard delivery of public health manned by a set of corrupt and inefficient public health personnel (b) emergence of an immensely cost intensive and exploitative private enterprise in health care which thrives on the deficiencies and failures of public health but which the poor can ill afford (c) pervasive poverty, ignorance and illiteracy in the countryside which make people and particularly the rural poor helplessly dependent on the quacks.

Besides, there are regrettable phenomena like mass genocide, armed insurgency, civil and communal strife, mindless hatred and violence centering round social origin, national extraction, political ideology and religion resulting in massacre of millions of innocent women, men and children. Women and girls have been the worst victims of crimes against humanity such as witch craft, kidnapping, abduction, paedophilia, rape, immoral trafficking, sexual abuse, prostitution, sexual violence at home and harassment at the work place, HIV/AIDs etc. Over 42 million people were globally estimated to be living with HIV/AIDs at the end of 2002. Of these 6 million live in South and South East Asia and 1.2. million in East Asia and Pacific. An estimated 5 million new HIV/AIDs infections occurred in 2002. Of this South Asia, South East Asia and Pacific Zone accounted for the single largest no. of casualties. Estimates suggest that the number of HIV/AIDs positive persons in India is currently over 5 million of whom 25 PC are women of childbearing age

and 2 PC are children. Of greater concern than the high infection and mortality rate is the incidence of discrimination, stigmatization and denial (known by the acronym DSD) afflicting HIV/AIDs patients (both adults and children). DSD is pervasive. It starts with the family and spreads to hospitals, clinics, educational institutions, work place, neighbourhood, community and so on. Such discrimination is repulsive to civilized human conscience.

Piqued at the utter disregard for sacro sanctity of human life accompanied by callousness and insensitivity with which it is left uncared for and eventually destroyed Kofi Annan, Secretary General of the UN had deplored a few years ago that the 20th century has been the bloodiest one ever in human history and memory.

It may, therefore, be appropriate to ask ourselves a few searching questions on the contextual role and relevance of adult education in the distressing scenario depicted above. The questions are:

1 . Can adult education restore the respect for the dignity, beauty and sacro sanctity of human life, the most precious in creation?
2. Can it enable us to transcend the narrow and detestable boundaries of racism, zenophobia, religious bigotry and fanaticism and replace it by universal love, tolerance and compassion?
3. Can it replace the prevailing culture of hatred, cruelty and mindless ethnic and communal violence by a new culture of understanding and commiseration towards linguistic, cultural and religious minorities?
4. Can it dismantle the artificial barriers dividing humanity on the basis of birth, sex, caste, community, sect, faith, nationality, social origin and political ideology and replace the prevailing climate of discrimination by one of equality, equity and egalitarianism?
5. Will it help to promote, protect and preserve the eternal values and principles centering round the dignity, decency, equality, security and freedom of all human beings as enshrined in the Universal Declaration of Human Rights (1948), the Philadelphia Declaration (1944), the Copenhagen Declaration (1995), the Beijing Declaration (1995) and the ILO Declaration on Fundamental Principles and Rights at Work (1998) and ILO's 'Decent Work' agenda (1999)?
6. Can it replace the culture of voluptuous greed, rapacity and acquisitiveness as also vulgar consumerism by a new culture of moderation and restraint in exercise of fulfilment of genuine humanan need which is the key to sustainable development?

7. Can it protect and preserve the original ethnic character as also means of decent livelihood of our over 50 million indigenous population?
8. Can it usher in a new political environment which would be a thriving participatory democracy with efficient and incorruptible judicial and administrative systems?
9. Can it usher in a new economic environment which will be conducive to generation of productive employment opportunities where globalisation and human and labour rights can coexist?

Before attempting a response to these somewhat complex and mind boggling queries let me share with the distinguished audience my own perception vis a vis the common perception of development so that some linkage can be established between adult education and development. Is development to be measured by the length of roads, bridges, culverts, causeways, height of flyovers, sky scrappers, transmission towers, hydroelectric projects (dam and reservoirs) and thermal plants? They represent forms of physical and infrastructural development and are essential for converting a low income, low skilled and traditional economy to a modern economy. They are undoubtedly important from the point of meeting the basic needs of food, water and energy for the people. No holistic development, however, is possible unless physical and infrastructure development is simultaneously accompanied by development of human spirit. True development is replacement of the culture of blind acquiescence and submissiveness by a new culture of scientific inquiry which should be totally rational and secular, objective and dispassionate. True development is replacement of the culture of silence and dependence by a new culture of self-efficacy, self-assertion and self-reliance. True development is replacement of culture of intolerance, hatred, mindless violence and wanton cruelty by a new culture of tolerance, love, kindness, compassion and commiseration. True development is replacement of the culture of fear and diffidence by a new culture of grit, courage and self-confidence. True development is release from the shackles and fetters of servitude to the excitement and joy of freedom what the Marathi poet Siralkar had so lucidly and soulfully described and which I had translated into English a few years ago in my book, "Child Labour in India". To quote from that English text

'The sweetest and best of all symphonies
Is not the song of mehfill
Not the murmur of streams
Flowing from the hills into the sea
Not the plaint of the Cuckoo

It is the sound of laughter
Anywhere
Of everyone
It is the sound of the fetters
Breaking'.

Prof. Amartya Sen in his book, 'Development as freedom' (1999) has clearly established the relationship of freedom with development. Freedom and development, according to Prof. Sen, are goals which are cherished by every human being in his/her own right. Secondly, freedom and development contribute to achievement of other goals which are valued by every human being such as security and social integration. Thirdly, they turn round social needs, values and priorities. There are, according to Prof. Sen 3 important consequences of lack of freedom. These are:

1. Lack of substantive freedom relates directly to economic poverty which robs people of the freedom to satisfy hunger, to achieve sufficient nutrition or to obtain remedies for treatable diseases or the opportunity to be adequately clothed or sheltered or to have access to clean potable water or sanitation:
2. Lack of freedom links closely to the lack of public facility and social care such as absence of organized arrangement for education, health care etc. or absence of effective institutions for maintenance of peace;
3. Lack of freedom directly results from a denial of political and civil liberties by authoritarian regimes and from imposed restrictions on the freedom to participate in the social, political and economic life of the community.

Prof. Sen, therefore, concludes that freedom is not only the primary end of development; it is also among its principal means.

What is sustainable development?

There are 3 key areas of sustainable development namely society, environment and economy with culture as an underlying dimension. These require elaboration:

Society: It is necessary to understand social institutions, their role in change and development as well as democratic and participatory systems which provide an outlet for expression of individual and group opinion-on formation of governments, process of governance, forging of consensus and resolution of differences.

Environment: It is necessary to understand the scarcity of natural resources, the fragility of the physical environment, how human activity and decisions characterized by rapacity and greed impact them adversely, how environmental concerns can be built into social and economic policy development and what type of commitment is needed to bring about the same.

Economy: It is necessary to be aware of the limits and potential of economic growth and their impact on society and environment so that personal and societal levels of consumption can be assessed with sensitivity and out of concern for protection of environment to ensure that they do not assume vulgar proportions and for ensuring social justice.

How do we correlate education in general and adult education in particular with the concept of sustainable development?

Such correlation can be brought about by developing appropriate value systems, by developing respect for others including those of present and future generations, respect for difference and diversity, for sustainability of the environment and for the limited natural resources of the planet we inhabit. Respect comes out of understanding and a spirit of humility along with a spirit of scientific inquiry. Education facilitates this understanding of us and others. It promotes an understanding of our links with the wider natural and social environment. Such an understanding leads to the critical realization that 'tomorrow' is more important than 'today', 'future' is more important than 'present' and we can ill afford to ignore the future needs in preference to those of the present, howsoever pressing. Such understanding serves as a durable basis for building respect. It will enable us to adopt a normative social behavior and ethical practices which will make it possible to lead a full and integrated life without depriving others of their natural and inalienable right to lead a similar existence by having open access to life's 'irreducible and barest minimum'.

The education which has to promote such sustainable development has to be one of very high quality. It has to integrate the concept of sustainable development into a holistic curriculum (along with a host of other subjects). It has to design the messages and impart the instructional lessons in such a manner that values and principles underpinning sustainable development are shared among the learners to enable them to imbibe and assimilate those values and principles. It has to design the pedagogy of learning in such a manner as would enable the learners to think, reflect, critically analyse and identify problems arising out of excessive exploitation of natural resources and resolve to deal with those problems with strength, courage and confidence.

Such a process cannot evidently begin and end in one day or month or even year. It has to be a process of lifelong learning and should be incorporated into all modes of learning namely formal, non-formal, informal, from early childhood to adolescence, from adolescence to adulthood and from adulthood to old age.

Through international cooperation and intervention a laudable beginning has been made since December, 2002. The World Summit on Sustainable Development recommended adoption of a Decade of Education for Sustainable Development starting in 2005. In Dec., 2002 Resolution No. 57/254 on the UN Decade of education for Sustainable Development beginning on 1.01.2005 was adopted by consensus. The Resolution designated UNESCO as the lead agency for the promotion of the Decade and asked the Organization to develop a draft international implementation scheme.

The Decade which has commenced on 1.01.2005 and which goes upto 31.12.2014 provides a unique opportunity for developing countries (including India) to define for-themselves the path to such development-which they wish to follow. They need to develop alternative approaches to sustainable development (instead of mechanically adopting the models from the industrialized countries of the West which are neither suitable nor desirable). Stakeholders in education for sustainable development have to be identified, strategies (advocacy, consultation and ownership, partnership and networks, capacity building and training, research and innovation information and communication, monitoring and evaluation) have to be laid down, alliances to be built up forging a common agenda in relevant fora. Eventually the outcome of education for sustainable development will be judged and prized by the quality of lives of thousands of communities and millions of individuals, the extent by which it is able to instil new attitudes and values and inspire decisions and actions of individuals to adopt sustainable development as a desirable and realizable goal.

It is well known that education is not an autonomous system; it is a subsystem of the broader socio- economic and political system. To the extent, it is able to influence the structure and operations of the total system it can truly be a tool of liberation of women, men and children who are often prisoners of the system.

ln reality, however, education itself becomes a victim of the total system and is hardly in a position to direct and influence the former. The sectarian, divisive and disruptive forces which influence the total system do affect the educational system, devitalizing it and blurring it of its liberating role. Adult education is not free from this basic dilemma.

This basic limitation notwithstanding adult education can herald a new world of freedom as an aid to true development if structured on appropriate curriculum and if imparted by a team of professionally training and dedicated Instructors in a truly participative and communicative manner. The underlying central message is extremely important. The message has to be crafted in a manner which creates a telling impact on the mind and psyche of the adult learner. Such a message can be designed not just by one creative individual but collectively in a participatory workshop of creative thinkers, writers, poets, playwrights, artistes, suitably illustrated (adult learners recognize their objects) and imparted in an imaginative and skilful manner (not lecture but discussion oriented by trained instructors to create the desired teaching learning environment and impact. Let me, therefore, by way of illustration attempt to share with you the central import of some of these messages which will have to be built into the curriculum of adult education.

1. Primacy and centrality of human life, animals and plants

Human life is the finest and best in creation. We should therefore, protect, preserve and promote that life and its essence and should not destroy it for once destroyed it cannot be recreated.

Currently 35 wars are being fought globally and millions of precious human lives are being lost everyday as cannon fodder. The ravages of these are well known and yet they do not gnaw humanity to the core to put a stop to it. The message that a lost human life cannot be regained and that man should not be doing to a man what he has been doing (either out of malice, hatred or vendetta) can be very effectively driven home to the mind and psyche of every rational and civilized human being through both print and electronic media to create the much needed impact. Animals and plant life and in particular the rare species among them which are getting extinct deserves to be viewed with the same respect and concern as that of human life for once indiscriminately destroyed these lives cannot also be restored. Such destruction would also create an balance in the symbiotic relationship between mother earth, human beings, animals and plants.

2. Primacy and centrality of children, our succeeding generation

Children constitute the finest human resource and childhood constitutes the most tender, formative and impressionable stage of human development. On the protection, survival and development of children rest the survival of the society and holistic development of any nation.

The child of today cannot become a free, responsible, responsive and productive adult member of the society if we do not create for him/her a healthy physical, social, economic and spiritual environment.

All children in 6-14 age group have a fundamental and inalienable right to free, compulsory and universal education but over 100 million across the globe are out of school for a variety of reasons. Such educational deprivation is co terminus with child labour, child labour is co terminus with destruction of childhood and destruction of childhood with death of succeeding generation and that of humanity.

We, the parents, employers and all sections of the civil society should, therefore, ask ourselves this question: 'Are we morally and ethically justified in doing to our children - our succeeding generation what we have been doing for generations?'

Child sex abuse, child pornography, child drug trafficking and recruitment of children for war are violative of inalienable human rights (of children) destructive of the finest human resource and therefore, anathema to civilized human conscience. We must see reason and put a stop to this unremitting process of mindless destruction of our children.

3. **Equality and empowerment of girl children and women (with those of boys and men)**

* Girl children by any stretch of imagination are not inferior to boys. Born of the same mother's womb, they breathe the same air, eat the same food, drink the same water and wear the apparel made of the same fibre.

* They are as intelligent, as ingenuous, as creative and imaginative as boys. They share the same dreams, same hopes and aspirations as boys.

* Their lives cannot be circumscribed by care of siblings, fetching fodder, fuel and water from long distances at considerable physical discomfort and pain, early marriage and motherhood independent of their volition and discretion at the cost of education.

* The difference in sex and physical form denotes only difference in functions and not difference in status.

* Woman is the complement of man and not inferior. To call women as belonging to weaker sex is a libel. It is man's injustice to woman.

* Gender difference is not gender inferiority, gender deficiency of gender inadequacy.

* This difference should not take the form of discrimination.

* Discrimination based on sex, caste or gender is a negation of basic human rights and repulsive to rational and civilized human conscience. It has to be resisted with ail might and eventually eliminated.

* Discrimination and exploitation have to be fought both at home, at educational institutions, at health centres/clinics and at the work place.

* The State and civil society should make sure that despite differences either genetic or acquired there is a free choice for women in access to literacy, skill training, education, primary health care, selection of occupation, place of work, remuneration, working conditions, pregnancy, motherhood and childrens' upbringing etc.

* It should be remembers that gender equality cannot be achieved unless gender linked differences are recognized. Similarly gender linked differences cannot be appreciated unless there is a foundation of equal rights and obligations.

* Time has come to recognize the central truth that concept of the world and of the civil society cannot any more be normed according to male traits, parameters and prejudices.

* Empowerment of boys, girls, women and men would mean the following:

Empowerment is basically the ability to exercise power in the social institutions which govern ones daily life. The modalities for exercise of that power can be summed up by the following:

· People reflect on their own lives and on the existential reality of the situation in which they have been helplessly placed;
· They propose solutions to the problems which afflict their lives and which they themselves have identified;
· They take individual and collective action to overcome the problem;

- The acquire the wherewithal to control their lives and to meet their practical and strategic needs;
- They develop competencies to think independently and critically and articulate fearlessly;
- They build up group cohesion and solidarity in decision making and group action to bring about the desired change;
- They eventually shape the world in which they live in a manner which is participative and collaborative and not oppressive or exploitative.

4. Social integration and communal harmony

- Amidst genetic and acquired differences reflected in physical frame, mental makeup, thought process and lifestyle there is one energy that sustains the universe, one energy that runs through the veins and arteries of all living beings and chlorophylls of all plants.
- That energy luminates the world, makes life on the planet possible, brings colour, vitality and radiance to it. It goes by the name - solar energy.
- When the source to which we all human beings look up for our very sustenance is one the differences - physical, socio-cultural and socio-anthropological which distinguish and divide us become more apparent than real.
- Even if these differences separate or differentiate one being from the other we can still live together, think together and act together. In the words of Rig Veda:

'सं गच्छध्वम्
सं वदध्वम्
सं वो मनांसि जानताम्
स्मानी मंत्रः समितिः समानी
समानं मनः सह चित्त मेषाम्
समानी वः आकषतिः
समानी ह्रदयानि वः
समानमस्तु वो मनः
यथा वः सुसहासति'

Let us think, plan and act together. Let the advice be unanimous. Let the assembly be unanimous. Let your mind be unanimous. When the hearts and minds are united such union produces a remarkable feeling of harmony'.

- Communal harmony is essentially a process of moderation and restraint, of disciplining the thoughts and actions of different individuals belonging to different communities. These differences cannot be obliterated but can

only be harmonized through a liberal understanding of the basic and essential unity of mankind which is the quintessence of all faiths. Such a process (of harmonization) should lead to a respect the dignity and worth of all beings, respect for each other's point of view, howsoever different, and respect for the inalienable right of every being to live freely and differently and yet in unison and harmony with others.

- Secularism is not negation of religion. To be secular in ones thought outlook does not mean to be anti religious or irreligious. Secularism means that the State is not expected to have any organized religion nor is it expected to show preferential treatment towards any particular religion.
- Education should enable us to have a fairly accurate understanding of all religious texts and tenets. Such understanding should lead to a genuine respect for all faiths which have the total well being of all beings as their ultimate goal. It should also lead to creation of i climate of trust, tolerance of and respect for each other.

5. Protection and conservation of environment as the key to Sustainable development

- True and sustainable development has to be pro-people, pro-poor, pro-nature, pro-gender and pro-children.
- If in the name of development of an industrially and economically backward region we harness our limited natural resources in such manner as would lead to denudation of the forest and vegetal cover and destruction of the natural habitat including the plant and animal life that would be the negation of sustainable development.
- When development becomes the enemy of environment it has to be resisted with all might. It is education which should first provide the information and then the empowerment to people for such resistance (as in the case of Chipko movement of 1974 in the Uttaranchal State. [4]).
- A development which is antithetical to the native genius, culture and habitat should never be super imposed on people from above.
- Only such development is desirable which is positive and responsive to the genuine needs of people and is planned for them with their participation. This is the other name for conscientisation of people for protection and conservation of their native environment.

Additionally, education should generate critical awareness among the adult learners of the following:

- We have not even a third of the original forest left in the world.

- In our own country barely 20 PC of the country's total geographical area is left with forest and a vegetal cover. Today we consume over 150 million tons of firewood and many million tons of wood for building and industrial uses.
- The practice of over cultivation, overgrazing and denudation of forest deprives the top soil of nutrients and organic matter, thereby exposing it to erosion from the sun and wind. Consequently a vast extent of semiarid land goes out of production every year.
- Denudation of forests on account of indiscriminate felling of timber also deprives the people who live within and use these forests for their legal and natural rights.
- It has disturbed the natural habitat of several animal species and has brought about total extinction of about 22 species of land vertebrates with possibility of extinction of about 85 such species. Additionally, 120 species of birds and mammals have been wiped out in the last 400 years.

There are certain other global, regional and national disquieting features of the adversely affected ecosystem on the basis of the latest geographical information system (GIS) which educational curriculum must help to disseminate. These are:

- There will be ozone depletion and global warming.
- Seas will rise and the earth will sink.
- As result of earthquake, landslide, cyclone and super cyclone the shape of the surface of the earth will be changed beyond recognition.
- By 2020 a major catastrophe will engulf the world characterized by devastating droughts, famine and pervasive scarcity of drinking water.
- Large rivers will dry up and even river rich States like Karnataka and Kerala will have extensive parched stretches.
- Even several European cities will sink beneath the waves if the phenomenon of seas rising continues unabated.
- Large chunks of our own coastal belt will disappear as will a good bit of Bangladesh and Maldives. (My friend and noted environmental scientist Anil Agarwal, former Director of Centre for Science and Environment who is no more always used to give these warnings in all his presentations).
- The UN weather reports have drawn our attention to cataclysmic climatic changes.
- The heat recorded in many parts of the world in May, 2003 was the highest since 1880.
- If temperatures rise further by 2 or 3 degrees Celsius – a distinct possibility in the next few decades the earth may be unable to sustain human life.

· There is an old adage in Sanskrit which translated into English would read as under:

'मानघाता च महिपति कुतः युगालंकार भूतौ गतः
सेतुर्येन महोदधौ विरचितः क्वा सौ दशास्यन्तकः
अन्ये चापि युधिष्ठिरः प्रभष्तयोः जाता दिवं भूतले
नैकेनापि सह गता वसूमति नान्य व्यया जास्यति'

'Mandhata, the crowning glory of the generation is dead and gone. Sri Ramachandra who built a bridge over the ocean and eventually killed Ravana is dead and gone" Even Yudhistheera along with others has departed from the face of the earth. The Mother Earth did not accompany anyone of them at the time of departure; it will not do so for you as well.' In today's situation of geographical/ geological upheaval it is doubtful if the earth as a planet itself will be able to sustain itself after some time.

All this may sound as a 'Prophet of doom' but my intention in sharing this was to present a few basic facts access to which may enable our people particularly in coastal areas and areas prone to earthquake and landslide to prepare themselves better to withstand the onslaughts of a disaster which may strike in future. The information is based on the hard facts of GIS. The earth is nothing but a ball of fire with a crust on the surface and is extremely unstable geologically. Countries like China, Turkey, Iran, Indonesia, Japan and the west pacific coastal towns of USA are as highly vulnerable to the disturbances going on under the surface of the earth as also parts of India. It is desirable that adult education prepares our adult learners with a package of accurate and up to date information about these disturbances so that they can face the natural disaster arising out of such disturbances in a scientific and effective manner and escape its fury with that preparedness duly assisted by a proper system of scientific warming.

Sustainable development is basically about the manner in which human beings interact with land, water, air and other natural resources (like forest) around them. If they are in tune with Nature and interact with sensitivity with an instinct to sustain (as opposed to over exploitation) the resources that will result in sustainable development. If they are out of tune with Nature and interact negatively i.e. in a bid to get more than what they need it will result in destruction of environment and negation of sustainable development.

On 8.01.05 in a CNN interview conducted by Larry King, Deepak Chopra, distinguished cardiac surgeon as also spiritual guide to many in USA and outside made a very apt observation. Referring to the havoc wrecked by Tsunami on 26th Dec' 04 he observed, 'rabbits, elephants, other animals and birds of the forest and

even members of the indigenous semi-primitive tribes in Andaman Nicobar islands escaped the fury of Tsunami as they were in tune with Nature but not other human beings who were not GIS literate apart from being out of tune with Nature'.

The process of being in tune with Nature needs to refined and sharpened by an intensive awareness about all natural disasters (including Tsunami) and why they occur and recur. Mr. Robin Mckie, Science Editor of Guardian Newspaper published from London has written a scintillating piece in the Hindu of 9.01.05 captioned, 'Warning could save thousands'. According to his analysis awareness is the key to survival in all such disasters. While a Tsunami detection system like the one installed around the Pacific (Hawai) can help, the real need is for good education.

Elaborating his thesis further Mr McKie observes that tourists and locals at Phuket, Banda Aceh, southern and north eastern strips of Sri Lanka, South India and Andaman Nicobar islands ignored the warning when the earth tremor on 9 point ritcher scale began at 6.30 a.m. Sumatran Subduction Zone. They failed to observe when the sea started to recede that this was a good warning for the high tidal wave and, therefore, the time to run for safety. Instead they wandered over the newly exposed seabed to peep at flapping fish or crab. The 10 to 30 minutes gap was not effectively utilized to save lives. That explains why the death toll was so appallingly high.

In support of the contention that food security is central to sustainable livelihood and in the context of the tsunami which struck parts of Tamilnadu, Andhra Pradesh, Kerala, Pondicherry and Andaman and Nicobar Islands on 26th Dec' 04, Dr. M.S. Swaminathan, Founder President, M.S. Swaminathan Research Foundation and Chairman, National Commission on Farmers has, in a very informative and thought provoking write up captioned, 'Beyond tsunami: an agenda for action' published in Delhi edition of the Hindu, dated 17th Jan' 05 advocated the following:

- Opportunities must be enlarged for sustainable livelihood based on a pro-nature, Pro-poor and pro-women orientation to technology development and dissemination;
- Productivity, Profitability and sustainability of agriculture and fisheries must be improved;
- Livelihood rehabilitation can be taken up by the following:
- An open ended food for works programme should be sanctioned for a Year.

- Such a programme should aim at creating assets for the tsunami ravaged families;
- The priorities for each village should be developed in consultation with local panchayats and affected families;
- About 300,000 tonnes of food grains should be allotted immediately for this special programme.

With a view to strengthening ecological foundations of sustainable human security Dr. Swaminathan has made a number of suggestions and recommendations with far reaching consequences such as:

- Initiate a coastal bio shield movement along the coastal areas by raising of mangrove forests by plantation of casuaria, salicornia, laucaena, atriplex, palms, bamboo and other tree species which can grow near the sea. These will serve as speed breakers under conditions of coastal storms, cyclones and tsunami apart from serving as carbon sinks (enhancing carbon sequestration and reducing imbalance between carbon emission and absorption);
- Promote peoples' participation in the conservation, enhancement of mangrove and other coastal wetlands as well as coral reefs, coastal and marine bio diversity;
- Promote organisation of community nurseries of mangrove and other appropriate tree species chosen under the coastal bio shield and agro forestry programmes;
- Regenerate fisheries and foster a sustainable fisheries development programmes;
- Raise artificial coral reefs;
- Form fishermens' self help groups for management of such coral reefs;
- Provide landward (as opposed to seaward) housing sites for fishermens' families;
- Construct nonliving barriers in shape of seawalls and dykes;
- Undertake reclamation of salinised soils caused by seawater ingression;
- Promote sustainable management of coastal land and water resources;
- Undertake sustainable livelihood security programme on the principles of social inclusion and gender equity.

The most striking feature in the long list of Dr. Swaminathan's suggestions and recommendations relates to setting up of a network of rural knowledge centres all along the coast. Such centres will use in an integrated manner the internet, community radio (FM), cable TV and language press. They will provide generic

as well as dynamic information and help disseminate local specific and demand driven information. They will also serve as an integral part of the National Early Warning System (When the same is established on the same model as the one functioning in pacific coast in Hawaii)

6. Containing population explosion for a balanced family

- Population planning is just not a matter of biological reproduction or of simple birth and death rates or of couple protection rate but a totality of understanding of the demographic features of a population group with a view to planning a balanced family which is also healthy, stable, free of discriminationand self reliant.
- Education can be a potent tool for that understanding.
- Education can impart awareness to every householders of the importance of every child as a human resource and how investment in education and upbringing of the child can be the best investment in human capital
- It can also act as a tool of conscientisation in the following manner:

  Birth of children and size of a family are related to ones means and resources and totally independent of the gift of any outside agency, far less of any supernatural force;

  Every child – be a male or female is an asset, is endowed with the same potential for evolution and growth and is entitled to the same love and affection, care and concern of parents;

  The germs of this equality must be ingrained in them right from birth if children are to be shaped as conscious, enlightened and progressive citizens;

  Since population control, planned parenthood through spacing and other means involve some of the most intimate aspects of human life the message of the same including sex education will have to be disseminated in an imaginative, sensitive and appealing manner;

  The message should incorporate the undesirable consequences of sex determination test, foeticide, female infanticide - all of which individually and together lead to an adverse sex ratio.

  It should also incorporate the adverse consequences of population explosion such as pressure on land, food production and distribution, health, nutrition and sanitation, public services, conveniences, facilities and amenities, environment (deforestation and desertification), transport, migration and unplanned urbanization.

7. Food security - central to sustainable livelihood

Food security has been identified as a key area for policy and programme interventions within the overall focus on poverty alleviation, gender equity and sustainable development.

The concept of sustainable livelihood has to be seen in the context of right to full, freely chosen and productive employment for at at least 300 days in a year, remunerative price of labour and price for the product of labour, ownership of assets, access to health and child care, access to adequate and nutritious food through the public distribution system (PDS), access to housing, potable drinking water and sanitation.

Food security would be meaningful in terms of adequate production and distribution of food to all both during normal times and times of crisis.

The central message behind sustainable livelihood and food security is as under:

- Food security is sustained physical and economic access to balanced diet, safe drinking water, sanitation, basic health care and primary education.
- Everyone on the globe should have equitable access at all times to food needed for an active and healthy life.
- In terms of access, access for the poor in general and women and children of the poor families in particular is most important as they live in vulnerable social, economic and physical conditions.
- The malnourished children should receive the highest priority attention in any scheme of food security.
- Public distribution system should be universal in coverage, should cater to the food habits (which are cultural) of as large a proportion of the poor and needy households in rural, semi-urban and urban areas as possible and should meet the norms of stability, adequacy and quality. It should be made fully accountable to consumers and to all vulnerable groups of women, men and children among consumers.

Education should promote basic awareness of these principles of food security which should be reflected in the curriculum. It should additionally be a tool for dissemination of a few successful experiments in food security and in particular, that of women in scheduled areas such as

Grain banks

Grain banks are extremely useful systemic interventions to break the vicelike grip of middlemen (money lenders), to put an end to the culture of indebtedness and to promote a balanced access of all those who are needy to food security.

Bachat mandals and consumer stores

Formation of saving and loan associations and using the capital of the association for running a consumer store could ensure availability of goods and commodities essential to the life of individual consumers at affordable prices apart from promoting thrift and economic self-reliance.

Micro credit

Credit is needed for consumption, ceremorial and development pruposes. To the extent the poor mobilize their own savings, howsoever inadequate, create a pool or corpus and meet their day to day needs (for consumption, ceremonial, development, emergency - all put together), such self help groups can break the strangle hold of malfunctional and dysfunctional middlemen i.e. money lenders and trading agents. As the self help groups grow in number and extent of capital mobilized by them they can bring about economic self reliance, qualitative improvement and change in the lives of the poor whose poverty and resultant plight and predicament were caused by involuntary indebtedness and bondage. Over a period of time the SHGs will develop the ability to manage the group's financial affairs like savings, loan recovery, deposit of savings money in a commercial bank and to take decisions relating to repayment instalment, use of loan etc. In particular, women managed SHGs have shown remarkable growth during the last decade (1990-2000) in India. They have provided poor women otherwise dependant on men an opportunity to take decisions involving themselves, their groups and their lives. Savings and credit which provide an entry point for formation of SHGs have been harnessed to afford the members and in particular, poor women an opportunity to participate in the decision making process. A host of activities such as imparting functional literacy and numeracy, raising awareness about individual family and community health, hygiene, sanitation, skill training, harnessing the creative energies of women for socially and economically worthwhile activities have been woven around the SHGs much to the individual and collective empowerment of these women and their effective participation in the process their total development at the grass root level.

Education has to inculcate this central message in the mind of every poor household and in particular, women members of the household that there are models of empowerment and holistic development which they can adopt to their full advantage and through these models they can put an end to their culture of silence and dependence and move in the direction of complete self reliance– social and economic.

8. Care and protection of the elderly:

- Population e of the elderly persons (60+) in India is estimated at present at 76 million which is likely to grow to 100 million in 2013 and nearly 200 million in 2030. 51 PC of them are women;
- When the old were young, they made significant contribution for the family, enterprise and society as a whole through their, 'blood, sweat and tears' either as workers or householders or citizens;
- The obligation to provide income, security or protection for the elderly came in the past from the family. Today with increasing atomization of the family structure, change of life style, change in overall attitude of family members towards each other that support is rarely available;
- Now that the old have entered the twilight zone of their lives they cannot be left by the way side;
- Education has to inculcate this central message in the mind of every youth that the latter has to redeem his/her pledge towards the old by being more caring, compassionate and indulgent;
- Many of the elderly Persons are reservoirs of experience and wisdom. Many of them are creative thinkers, writers, artistes and models of innovation. Their lifetime experience could be documented and transmitted to posterity (through neoliterate materials). Such stories would undoubtedly inspire and motivate the younger generation.

9. Care and protection of the physically, orthopedically and visually handicapped:

- The total number of the disabled (locomotor, visual, hearing and speech disabilities) would be approximately 12 million + in India (on the basis of survey which was conduced in 1981 i.e. more than 20 years ago during the international year of the disabled).
- Disability is not the result of ones bad deeds in previous birth as is the belief in some countries;

- Those who are disabled are not responsible for what they are today. They are neither to be pitied nor segregated from the society nor discriminated against;
- They deserve to be cared for and rehabilitated - socially, economically and emotionally;
- Such rehabilitation calls for a lot of love, compassion and emotional Support apart from a sound physical infrastructure where the physical, mental and emotional needs of the handicapped can be taken care of;
- Education should inculcate this central message in the minds of the youth who are able and active that those who are disabled could be first rate creative thinkers' writers and artistes and therefore, bringing them back to the mainstream of development was the bounden duty and obligation of all able bodies persons.

10. Care and protection of persons afflicted with HIV/AIDS

- HIV/AIDS is a deadly killer. It is not curable but only preventable. The first component of the central message to be disseminated in extending care and concern of the civil society towards HIV/AIDs afflicted persons is how to prevent the occurrence and recurrence of this disease. A host of measures has been formulated under the overall direction of NACO (which is headed by the Prime Minister) (for regulating migration and cross border trafficking of women and children, sexual permissiveness, activities in roadside dhabas and brothels and disseminating socially and culturally relevant packages through multi media agencies) and these need to be made known through the educational curriculum;
- Those who are afflicted with HIV/AIDs are, sooner or later, destined to depart from this world. They and their anguish deserve to be treated with utmost empathy and sensitivity, kindness and compassion and not with disdain;
- Discrimination of people afflicted with HIV/AIDs at home, in educational institutions, at hospitals and clinics and at the work place is degrading and uncalled for. Such discrimination is denial of basic dignity, beauty and worth of human life, it is an utter disrespect for the sacrosanctity of life itself.

The dilemma which arises in this entire exercise is this: the central messages are far too many, we have 263 million+ illiterates in the adult age group of 15+, the resources -human, material and financial are too limited and there are far too many competing claims and goals which education has to fulfil in the age of learning

which is also the age of knowledge. The multi lingual character of our adult population is yet another major dilemma. We have 22 languages listed in the 8th schedule of the constitution but have over 1600 dialects most of which do not have any script. There are numerous categories and subcategories of human population who belong to ST Community or are members of nomadic and semi primitive tribes of Orissa, Bihar, Jharkhand, Chattisgarh, Himachal Pradesh, Madhya Pradesh, Maharashtra Rajasthan and Uttaranchal who use these dialects at home but who do not have access to the state standard language. The constitution of India allows the use of tribal dialect (mother tongue) as the medium of instruction in case the population of a tribe is more than 100,000. But this has not been adopted on the pre-text of feasibility and viability of introducing and sustaining such a change.

A modest beginning to implement the strategy of bilingual primers was made in Orissa (which has about 37 tribal dialects which are used at the home of the tribal communities) in the wake of introduction of the TLC strategy. About 10 such bilingual primers were designed, pretested and used in the tribal TLC districts but the strategy was not fully implemented. As Prof. C. J. Daswani has very aptly observed, ' A district is by no means a homogenous entity with regard to language. In fact not one of the 460 TLC districts in the country is monolingual... This fact has to be recognized and incorporated in the TLC planning Process.... Biliteracy is a reality in the Indian context since all people who have been through the formal school system are bi or multi-literate'.

This major barrier in educational communication notwithstanding we have to aim at physical, intellectual, emotional and ethical integration of the individual into a complete man or woman – healthy, stable and balanced as the most basic objective of education. Unlike development which is a phenomenon and cannot be straight away delivered to the people (it has to come largely from within) education can be delivered although the mode of delivery may differ. Paulo Fiere advocated in late 60s the non- banking mode of delivery in which the learner liberates himself/herself from the culture of acquiescence. S/he starts thinking, reflecting, questioning and critically analyzing the objective reality off the situation in which s\he is placed. S/he starts unfolding and articulating the causes of his/her generative disadvantage (caste related, sex related, employment elated) vis a vis those of his/ her fellow and learns to initiate appropriate strategies to mitigate the disadvantage of self vis a vis others. S/he learns to demystify and demythologize the aura of false consciousness and convert the same to critical consciousness which is positive, rational, liberal and scientific. Through such an unorthodox and unconventional approach or mode of delivery s/he learns to imbibe and assimilate

the Central messages behind national and social integration, communal harmony, rational, secular and scientific temper, women's equality and empowerment, importance of child as a precious human resource and holistic development of that resource, respect for the elderly, non- discrimination between beings on the basis of caste, class, colour, gender, origin, national extraction, faith/belief, political ideology and so on.

The process through which such awareness, awakening and empowerment of the learner takes place is Called conscientisation. In the Frerian perception, education is cultural action, an exercise in the the development of critical consciousness which dismantles received notions and stirs the student towards more innovative thinking. In this process, both the teacher and taught would learn, think, reflect, critically analyse and question the propriety and rationale of certain bizarre and perverse practices (Sati, untouchability, foeticide, female infanticide, child marriage, dowry, witchcraft, honour killing, addiction to alcohol, lavish and irresponsible spending on festivities associated with births and deaths leading to land alienation, indebtedness, bondage etc.)

Dialogue between the teacher and the taught is possible only if there is genuine regard and respect for each other's point of view. It becomes a civilizing and humanizing agency of beneficial social consciousness thereby enhancing the importance of informed community action for social justice. It strengthens the roots of democracy.

Informed action which is the ultimate aim of the entire teaching learning process becomes meaningful if there is a constitutional and statutory right to information. This lies at the very foundation of civil liberties. Accountability in a democracy presupposes a transparency in the public functioning of those who hold the reins of power at all levels. Such accountability and transparency in governance have a direct impact on issues of survival of the poorest communities including their rights to food, shelter, employment, minimum wage, health, environment and livelihood.

In Rajasthan the Mazdoor Kisan Shakti Sangathan (MKSS) under the inspiring leadership of Mrs. Aruna Bunker Roy, its founder (who is currently a member of the National Advisory Council for the Common Minimum Programme of the United Progressive Alliance or UPA) succeeded through struggle and agitation in accessing and using information to put an end to local corruption and exploitation. In the wake of this landmark movement 'Freedom of Information Act' was enacted in 2002 and 8 States enacted their own RTI laws. However, taking cognizance of the

deficiencies in the current central law the present union Govt. has introduced a Right to Information Bill in Parliament during the last winter session of Parliament which is awaiting discussion and Passage.

Right to information has certain positive gains which need to be clearly stated. Such a right touches all levels of governance. It can shape and deepen the roots of democracy in the country if even 1 PC of the population uses it. Central debates like corruption in public office, in political parties and the corrupt deals of national and state govts. can all be set against the context of true facts. The actual working of a system on a project can be made transparent and any one can challenge the conditionalities of a licence or if any other order of a regulatory authority he/she has timely access to information or circumstances for grant of such licence. Right to information would bring to surface all policy contradictions which are ordinarily side stepped for public scrutiny. It will promote public vigilance and promote activism. It will eventually improve the effectiveness of the delivery mechanism.

Right to information by itself may not be the panacea for all social, economic and political evils. Information undoubtedly becomes a source of power only when it is authentic and credible, is of interest and relevance to the lives of the people and when people who have access to the information are able to analyse it and apply it in their real day today life.

Adult functional literacy and education (including post literacy and continuing education) becomes a key to the success of the entire development effort not merely by ensuring access to the flow of information but also by providing wherewithal for its analysis and application. Once this process is complete, the information so acquired would promote critical awareness, empowerment and eventually would lead to formation of groups and organizations apart from strengthening the collective bargaining process.

This process can be carried forward through continuing education for neo literates. Without going into the specific objectives of the scheme of continuing education which has been approved by the GOI and which has come into force w.e.f. 1.1.96 I would like to highlight the importance of libraries-cum-reading rooms which are an integral part of continuing education centres. I have earlier referred to the excellent infrastructure of public libraries which obtains in the USA. It was during one of my recent visits a sheer treat to spend some time in one of such public libraries in the county. In terms of range and sweep of reading materials kept in the public libraries of USA they are incomparable. This should not be taken as a biased view but factual presentation of a tradition which has

been built up over the years due to liberal financial support received from endowments in that country. There are a number of American writers who wear that their school libraries gave them an equal education and sometimes the gift of reading and thinking for themselves. They have actually celebrated librarians and libraries and acknowledged them as an inspiration. We in India regretfully lack such infrastructure even though we fully realize the importance of such public libraries in an age of knowledge. It can straight away be stated that it is futile to talk of creation of a learning society (which is essentially the outcome of constant interactivity between teachers and learners, between parents and children and between learners themselves) without a movement for establishing a chain of libraries and reading rooms across the length and breadth of the country. Our basic effort should, therefore, be in the direction of transforming libraries into places where every individual - literate, neo literate, fully literate can discover the excitement and joy of-reading and can immensely benefit by group interaction. Regretfully, in the wake of unbridled invasion into the sky and creation of multi-media channels there is a perceptible decline in average reading habits. This is not a healthy trend which needs to be discouraged and arrested. A library can be centre for exchange of ideas, information, scholarship and debate. The responsibility for such a task lies with the librarian, library staff and patrons of the library. A group could be raised from the local community i.e. town, city, or district to support the neighbourhood library. The group may be named as 'Friends of the library' – a band of booklovers willing to volunteer at the library to create activities, raise funds, urge library patrons (who could range from- neoliterates to professionals, from children to housewives) to be more involved with the library and to get writers and celebrities (including representatives of the people) to endorse libraries and reading. In Sri Lanka and several other countries to the Asia Pacific region (where Buddhism is the dominant religion) books are worshipped as an integral part of the Buddhist philosophy of respect for learning. We in India had a similar revential attitude towards books in the past[5] characterized by a hoary tradition of reading and writing spanning 5000 years. That attitude regretfully has been replaced by a philistine attitude. The public in India is largely unappreciative and philistine about the role of libraries and that of librarians. The latter over the years have demonstrated remarkable patience, diligence and commitment in terms of their love and care for the books even though they earn a pittance. We therefore, need to relaunch library science as a movement and create a cadre of librarians – young, energetic and dedicated if we are serious about creation of a learning society.

International Cooperation in adult education

The World Conference on Education for All in Jomtien in March, 1990 brought together representatives of governments, international and bilateral development/

agencies and NGOs and adopted a Declaration of Education For All: Meeting Basic Learning Needs by 2000. It also laid down 3 broad levels of concerted action such as:

1. Direct action within individual countries,
2. Cooperation among groups of countries sharing certain concerns and
3. Multilateral and bilateral cooperation in the world community.

The Jomtien Conference recognized that national resources being limited, countries with low literacy and school enrolment rates would need to make hard choices in establishing national targets within a realistic time frame.

The Jomtien framework identified the following broad targets in the world of adult literacy (it did not mention adult education):

'Reduction of the adult literacy rates (the appropriate age group to me determined in each country) to say, one half of its 1990 level by the year 2000 with sufficient emphasis on female literacy to signficiantly reduce current disparity between male and female illiteracy rates.'

The EFA goal assessment carried out in June 1996 by an International Consultative Forum (250 representatives from 73 Countries) revealed the following:

- Of the more than 800 million children under 6 years of age, fewer than a third benefited from any form of early childhood education;
- Some 113 million children, 60 PC of whom were girls had no access to Primary schooling;
- At least 880 million adults were illiterate, of whom majority were women.

The assessors came to the conclusion that the progress regarding EFA has been slow and uneven leaving huge gaps in some regions.

The World Education Forum on EFA reviewed the achievements of EFA campaigns (launched in 1990), adopted the Dakar Framework for Action and listed 6 major goals to be achieved by 2015. It listed the following goal in the area of adult literacy:

'Achieving a 50 PC improvement in the levels of adult literacy by 2015 especially for women and equitable access to basic and continuing education for all adults'.

Thus the Dakar Declaration referred to for the first time the need for equitable access to basic and continuing education for all adults. It was agreed by all countries participating in the EFA campaign that each country will prepare a National Plan of Action according to the Dakar Framework for Action by 2002. UNESCO provided liberal support to help develop and implement the National Plans of Action. With this support Govt. of India prepared 6 EFA National Plans of Action in respect of the 6 goals listed in Dakar Framework for Action.

The third high level group meeting on EFA was held in New Delhi (10-12 Nov'03). Using the EFA Global Monitoring Report (2003-04) it came to the conclusion that the EFA progress in South Asia and sub-Saharan Africa has been most difficult to achieve.

The following picture emanates in relation to India from a synthesized report prepared by Mr. H.R. Bajracharya on National EFA Plans of Action:

India: year 2000: Population – 1027 million:

1. GNP per capita US$ 460
2. Annual GDP rate of growth – 6
3. HD Index – 55
4. PC of population below poverty line – 35
5. Adult rate – 61
6. Population of illiterate adults - 263 million (15+)
7. Category of achievement - medium (moderately low literacy rate and low gender parity)
8. Early Childhood Population - 157.9 million (below 6 years)
9. Total population for primary education enrolled – 119 million
10. Non enrolled Primary age population - 5.2 million

The overall picture in regard to India is as under:

- India has adopted EFA goals;
- India targets to achieve major EFA goals by 2070;
- India targets to achieve Primary education goals by 2007;
- Indi targets to achieve adult literacy goal by 2015;
- India has arranged for State level EFA action plans and their implementation with central support and coordination.

In terms of cost of EFA and resource commitments the following picture emerges from the study of Mr. Bajracharya:

1. Total cost of EFA – US$ 19,849 million
2. EFA cost for adult literacy - US$ 1320.8 million
3. EFA cost for primary education - US$ 10,891.7 million
4. EFA cost for Early Childhood Education - US$ 2551 million
5. EFA cost for quality - US$ 198.9 million
6. EFA cost for gender parity - US$ 855.2 million
7. EFA cost for life skill education - US$ 365 million

On the overall content and quality of the EFA National Plan of Action, the gaps (including resource gap) and measures taken to bridge the gap the author comes to the following conclusions as far India is concerned:

1. The EFA NPA is based on the 10th Five Year Plan document. The GNP share in education is expected to go upto 6 PC during the EFA period;
2. The costing is programme specific and is based on current and projected tasks;
3. The costing has been done centrally' the major share of of the fund being ensured from the Central Govt. which is duly approved by the Planning Commission;
4. The allocation of funds between Central and State govts. Is in the ratio of 74 and 26;
5. State Govts. have been provided autonomy to develop the own EFA target, strategy, Programme and resource;
6. The midday meal coverage for 110 million children is a redeeming feature of the EFA NPA;
7. Strategies and programmes targeted to specific groups need focus in the EFA NPA;
8. Functional partnership and collaboration between different stakeholders is yet another area which requires clear focus.

The above analysis brings out the following positive features of international cooperation in the realm of education (including adult education):

· International cooperation provided by UNESCO and other international agencies (both funding and non funding) acts as a promoter, facilitator and catalytic agent in the world of education;

- It assists international bodies in identifying the magnitude of the problem in different areas of education (including adult literacy and education) globally, regionally and nationally;
- It assist member countries of international bodies like Unesco to develop National Programme of action incorporating therein targets, strategies, programmes and resources;
- In addition to reflecting the urgency and seriousness of concern of the international community in meeting EFA goals it assists to undertake meticulous global monitoring of the pace and progress of achievement of FFA goals, bring out midterm review reports, introduce new strategies and undertake connective measures (including bridging gaps).

All these are welcome developments in international cooperation. There are, however, a few grey areas in the realm of international funding (both bilateral and multi lateral) of EFA with specific reference to funding of adult education (including post literacy and continuing education) as is evident from the Global Monitoring Report, 2005 as under:-

1. Bilateral and commitments in respect of 20 DAC countries and State under: 'Education', 'Basic Education', 'Secondary and Post Secondary Education'. According to International Standard Classification of Education (ISCED) basic education comprises of primary and lower secondary education as also a wide variety of non formal and informal public and private activities intended to meet the basic learning needs of people of all age groups. Adult education (including post literacy and continuing education) does not specifically figure in any of the aid commitments.
2. Multilateral aid commitments in respect of 9 international agencies are Stated under 'Education' and 'Basic Education'. Adult Education does not specifically figure in any of the aid commitments.

When the aid commitment in respect of adult education is not clearly known it is difficult to make any assessment of the following:

- How aid is being effectively used for adult education?
- What indicators are being used by the funding agencies as the basis for measuring progress?
- Is the international community fulfilling its part of the obligation established in the Dakar Framework for Action?

International cooperation in the realm of education is based on the following premises and its effectiveness is to be evaluated in the following context:
Premises:

- Recognition of the need to increase horizontal exchanges among developing countries:
- international cooperation is a commitment to provide more aid;
- more aid is to ensure that the globally set goals are met.

Context

- special challenges before the developing countries on account of rapid globalization of markets and production structures accentuated by an increased emphasis on the creation of a liberlised trading regime;
- new demands on the international economic and technical assistance for their successful transformation into market economies.

In the context of adult education it is not possible to make any evaluation of the effectiveness of international aid as the contours of assistance - country wise, agency wise, year wise are not available.

Specifically in the Indian context (these may be relevant for other countries of South Asia as well,) however, the following suggestion may merit consideration of international cooperation agencies (both donor agencies as well as non funding agencies):

1. Adults who are afflicted by learning disabilities

This is a comparatively grey area. The precise- nature and character of learning disabilities and the magnitude of the problem is not known yet.

Learning problems are created by a variety of sensory neural, intellectual and emotional deviations. It is only in the recent past that a number of learning problems have been attributed to minimal brain dysfunction. The neurological deficits may or may not be apparent on neurological examination. For a long time children with special learning difficulties were not understood with empathy. They were styled as mentally retarded. The case of world renowned physicist and Nobel Laureate Albert Einstein is a case in point.

It is in the recent years that attempts are being made to understand the nature of learning disabilities and how they may carry over to adulthood. Dyslexia is seen to be one of such learning disabilities. Dyslexia is a neurological condition

due to which children and adults experience difficulties with reading, spelling or writing and/or manipulating numbers which are not reflective of the child's general intellectual ability. While the child's spoken language may be developed difficulty may be experienced in acquiring literacy and numeracy skills. This may lead to a state of acute frustration which in turn may lead to either disruptive behavior or poor concentration in the class room or total withdrawal from the learning activity (Dr. T.C. Daswani).

Estimates vary but globally as many as 10 PC of the children may experience dyslexia to some extent with possibly 4 PC of children being severely affected. A study conducted by AIIMS in Delhi found that the incidence may be as high as 25 PC. Taking the total no of children in 6-14 age group enrolled in the formal school system as 120 million (approx) the no of school children likely to be dyslexic according to this survey would be of the order of 30 million. The study revealed that it is more prevalent among boys than among girls (4:1 ratio). Dyslexic children have IQ that takes them to the zone of genius but their neurological construct combines with educational methods to plunge them into the bottom of the ladder.

It is not absolutely clear if dyslexia is tractable or remediable. It may, however, as in the case of other disabilities (physical, orthopaedic or visual) be necessary and desirable to provide for early identification and assessment. Since, however, dyslexia (unlike other disabilities) is largely invisible a lot of patience is called for to arrive at a correct finding. Some of the probable indications of dyslexia could be (a) clumsiness or disorientation (b) left right confusion (c) problems with sequencing or visual perception (d) difficulties with working memory and (e) significant delays in language acquisition and functioning.

Without going into further details it may be in order to suggest that (a) there is urgent need for more action research in this area (b) there is similar need for sharing of international experience and both would justify the need for bringing this issue within the ambit of international cooperation so that an effective interventionist entry point to this grey area of research and action could be facilitated.

2. Bilingual literacy

The situation in India is far more complex than visualized. 1981 decennial census has recognized 1652 mother tongues. The Constitution in the 8th Schedule has recognized 22 languages with a history and literature of over 1000 years. There are 10 major script systems including Roman and Arabic and host of minor ones. Again of 67 languages used in education in India 51 are modern Indian

languages of which 15 are major mediums of instruction while 36 are subordinate mediums of instructions.

Several interesting and sometimes disquieting features emerge out of an analysis of a multi lingual scenario obtaining in our country. English which is not recognized as a national official language in 4 States and 8 UTs. Sindhi official language is spoken by sizeable section of the population is not the official language of nay State. The number of speakers does not appear to be one of the factors influencing the choice of a language either as a major, medium or subordinate medium of instruction. Central Sahitya Academy has evolved its own norms, standards and criteria for recognition of Indian languages.

Improvement in the content and Process of adult education programme is an important strategy of National Literacy Mission. One of the important sub strategies of this main strategy is that literacy will be imparted in the spoken language i.e. language spoken by large groups of people and which are distinctly different from the State standard language.

More than 85 PC of the tribal population in the country (excluding Assam) are concentrated in 9 states namely Bihar, Gujarat, Maharashtra, Madhya Pradesh, Jharkhand, Chattisgarh, Orissa, Rajasthan and west Bengal. In most of these states mother tongue of a set of population is synonymous with the name of the tribe to which this population belongs and is recorded as such.

To illustrate

Bhil	Bhilli
Gond	Gondi
Santhal	Santhali
Bodo	Bordo
HO	HO
Hali	Halabi
Munda	Mundari

The decennial census reports go to indicate that there is no significant and uniform relationship between the members of a tribe and their mother tongue. Similarly over 80 languages/dialects with population of speakers of one lakh and above are not used as mediums of instruction or subjects of study in schools. The number of speakers does not seem to be one of the factors influencing the choice of a language as a medium of instruction.

Operationalisation of the strategy outlines in NLM would involve the following:

- Identify the names of groups including the members of ethnic groups which speak a language/dialect distinctly different from the regional language;
- Identify the language/dialect spoken by them;
- Ascertain if primers in those languages/dialects already exist and if they can be termed as standard teaching learning materials;
- If there is no such primer, a primer may be designed which will be bilingual in character and which will conform to the social, economic and cultural needs and interests of particular ethnic groups;
- A training programme may be designed for the volunteer instructor(s) so that they can be thoroughly equipped to teach a bilingual Primer.

The central objective in designing and using a bilingual primer for unlettered adults belonging to the ST Community is to enable a smooth switch over from the spoken language/dialect to the mainstream language. The objective is laudable but its implementation is fraught with challenges. The magnitude of the problem is large (1652 dialects), there is acute shortage of professionals/linguists who will have access to both the spoken dialect and state standard language and most of the dialects (other than Santhali) do not have scripts. We have a Central Institute of Languages (CIL) at Mysore. If there are international language institutes with whom CIL, Mysore can work and which can- provide information about international experience with a view to working out a strategy to develop large no of bilingual primers this could be a relevant area of international cooperation.

3. Undertaking translation of a large number of selected text of similar value for the use of adult neo literates in their own language

There are short stories, fictions, poems and plays written by world-renowned authors (including several Nobel laureates) which contain stories of eternal value and of great interest and relevance for the adult neo literates. Such stories, fictions, poems and plays could be translated into the languages spoken by the adult neo literates for their invaluable benefit. The process involves the following stages in terms of action:

- Selection of text
- Selection of translator
- Training of translator
- Actual translation within prescribed norms and guidelines
- Publication and use in libraries/reading rooms.

The following norms and guidelines need to be kept in view before attempting the actual translation work:

- There is a spirit behind the word in the original text which may elude even the most professional translator;
- Unless the translator captures that spirit no text (be it short story, fiction, poetry or play) worth the name can be presented in a different language;
- An imaginative translator must explore ways, even if they are round about, to recreate the effect of the original in the language into which it is translated by locating phrases and words which are closest in the latter to the ideas in the original.

Conclusion

In the ultimate analysis, adult education is in relation to people and their development - physical, social, economic, cultural and spiritual, their anxiety and concerns - mental and emotional and totality of their, 'life, liberty and pursuit of happiness'. People all over the world, I would like to restate even at the cost of sounding repetitive, are not and can never be one and the same. There is the geographical and topographical division, demographic division, social and economic division, educational and cultural division and now the digital division in the wake of revolution in information technology. In the developed countries with 99 PC rate of literacy and with barely 1.3 PC of world's total no of illiterates (880 million) the problems are related to atomization of families, impersonal human relationship, large no of elderly persons in need of social protection and excessive consumption (emanating from high wage and lavish life style). The Latin American, Caribbean, East Asia and Pacific countries with 90 PC rate of literacy with 22 PC of world's illiterates are in the middle zone between development and developing countries. The countries in Sub Saharan Africa, Arab States and South and West Asia with 60 PC average rate of literacy and with 75 PC of world's illiterates (34 PC of world's illiterates live in India) have the weakest school system, strongest gender disparities and the quantitative aspect of education (number enrolled, number dropped out, number retained) having higher focus of attention than the qualitative one. For people in these parts of the world adult education will have a different meaning in terms of content, strategy and methodology. Majority of the adults who are victims of unemployment, under employment, low skilled and low security jobs involving gruelling manual labour, low income and poor quality of livelihood would need a different pedagogy, language and mode of communication. There are millions of the poor who are insecure, deprived and disadvantaged and

are also victims of persistent fear and uncertainty of even biological survival. As Justice Sri P.N. Bhagabati had once observed. 'Paternalism and not equalitarianism is the dominant attitude. A poor man is either your dependant or your enemy but never an independent, conscious and assertive individual'. A lot of distrust and suspicion gets deep rooted in their minds when the so-called protective and anti exploitative laws exist only on paper. They live in a system where apostles of promises are not authors of their fulfillment, where there is no guarantee that promises made would ever be fulfilled, where institutions intended to safeguard individual labour and human rights only serve as a source of threat and persecution. These are all symptomatic of a feudal, status oriented, inegalitarian and backward society characterized by intolerable social and economic inequalities. In such a society equality before law and equal protection of laws is a myth. In such a society cold-blooded vested interests thrive and prosper with manipulative, deceptive and self-aggrandisement skills. In such a society the poor cannot escape feeling that the law is meant only to be used/against them and therefore, law is an enemy of the poor and not their friend.

In such a scenario where the very existence of the individual at the bottom layer of the society, that of his family, his neighbours, friends and acquaintances who are supportive of him is at stake the challenges before an adult educator are daunting. Nevertheless and in conformity with the Frerian pedagogy of adult learning he should be prompted to ask the following questions to his adult male learners:

1. Are they aware of the policies of the State intended to help them?
2. Do they receive the desired protection and support from the State in time?
3. What are the skills and capabilities they possess?
4. Are they aware of the causes and factors which contribute to their deprivation?
5. Do they have the wherewithal to grapple with and overcome them?
6. Do they think that functional literacy and continuing education can provide such wherewithal?
7. If so, would they make up their mind to be functionally fully literate and numerate?

To women adult learners the following questions may be addressed:

1. What are their occupations and income earned from these occupations?
2. Do they have control over the income they earn?
3. If not, who takes away the income from them?

4. Do they have autonomy in terms of decision making about when to have a child, when to send the child to school, in matters of food, dress, immunization, nutrition, health and medical care of children?
5. Are they aware of the State policy and provisions for maternity protection, equal remuneration for work of equal value and child care services?
6. What type of discrimination do they face at home and at the work place?
7. Are they aware of their own skills and capabilities?
8. What is the impact of new technologies on the lives of women at the household as also at the place of work?
9. What are the legal and customary obstacles to ownership of land, access to natural resources, access to skills, access to credit, access to technology and access to market and access to sustainable livelihood?

To both male and female adult learners the following questions should be posed:

1. What are the forces working around them?
2. Are they neutral, indifferent, hostile or conducive?
3. Do they have the wherewithal to grapple with these forces and overcome them to become socially and economically self reliant and autonomous entitles?
4. Do they think that functional literacy and continuing education can provide such wherewithal?

There are two reports brought out by the UNESCO which provide some insight, if not the full answer to some of the questions poses above. These are:

I. **'***Learning to be : The world of education today and tomorrow'*

This is a report of the International Commission on the development of education chaired by Mr. Edgar Faure (1972), former French Minister. This report highlighted the following principles:

(a) Eradication of inequality and establishment of an equitable democracy are fundamental goals of social change;

(b) Improving the quality of education would require systems in which principles of scientific development and modernization could coexist with the learner's socio- cultural context.

II. *'Learning: the treasure within'. (1996)*

This is a report of the International Commission on the development of education for the 21't century chaired by another senior French Statesman namely Mr. Jacques Delors. The Commission saw Education throughout life based on 4 pillars:

(a) Learning to know: Learners build their own knowledge daily combining indigenous and external elements;
(b) Learning to do: It focuses on practical application of what is learnt;
(c) Learning to live together: It addresses the critical skills for a life free from discrimination where all have equal opportunity to develop themselves, their families and communities;
(d) Learning to be: It emphasizes the skills needed for individuals to develop their full potential.

How would the adult learners respond to these 4 pillars?

According to Mr. Eric Fromm we have 2 types of learners. They are learners in the 'having' and 'being' modes of existence. It is the latter which has got to be the focal point of attention notwithstanding the fact that most people see the 'having' mode as the most natural mode of existence. The advantages which the learners in the 'being' mode of existence have over the 'having' mode of existence are:

- They are aware of the problem which the adult educator will deal before hand;
- They have in mind certain queries of their mind to be raised;
- The topic of discussion engages their attention;
- They are lively recipients of words and ideas;
- They listen, they received, they question, they imbibe and assimilate what is told to them only after satisfying themselves of the worth and relevance of what they listen and receive;
- What they imbibe stimulates their own thought process.

I would like to conclude by stating that there is nothing new in these ideas or formulations. They are an integral part of Indian thought and culture ably illustrated in the story of Nachiketa in Kathupnishads which goes to establish beyond doubt the efficacy of the culture of inquisitiveness and questioning as tools of acquisition of knowledge. Learners like Nachiketa are in the process of constant interaction with their preceptor (Guru) and their fellow beings in the civil society. It is important that such learners subject each and every message which they receive

in their day-to-day life to the minutest scrutiny and that they internalize and apply that message only after satisfying themselves about its relevance. To the extent education makes us enlightened, agile, alert and critically conscious of what surrounds us or or what exists outside the realm of our lives we cannot be awed or overtaken by ideological trepidations which represent false consciousness. Instead we would overcome them and remove the aura of false consciousness by what is rational, sensible and scientific.

1. The Jomtien Declaration identified quality as a pre requisite for achieving the fundamental goal of equality. Notion of quality was not fully developed but emphasis was placed on assuring an increase in children's cognitive developments by improving the quality of their education. a decade later, the Dakar Framework for Action affirmed that quality was 'at the heart of education' and access to such education was to right of every child.
2. This is precisely what the Dakar Framework for Action had outlined in attempting an expanded definition of quality. Healthy motivated students, competent teachers using active pedagogies, interesting and relevant curriculum good governance and equitable resource allocation are all determinants of that quality.

3. On 16th Dec' 1983 the apex court while allowing writ petition no 2135 of 1982 (filed by Swami Agnivesh, President, Bandhua Mukti Morcha) appointed me as a socio legal investigating commissioner to visit the stone quarries in and around Faridabad (in Haryana State), interrogate about 10,000 quarry workers and stone crusher workers, ascertain their status as bonded labourers and recommend measure for their release and rehabilitation. I completed this rather difficult assignment in 2 months (January and February, 84) and submitted my report in 2 volumes to the apex court on 15.3.84. On the basis of my report which a Division Branch of the apex court fully accepted and commended over 300 workers were released from bondage and directed by the apex court to be rehabilitated.

4. The Chipko movement (the movement to hug trees to save them) in the culturally rich but economically backward Uttaranchal State in the central Himalayas (which originated with women of Reni village in 1974) is the story of a valiant struggle against usurpation of Nature. The people of the State raised their united voice of protest against continued destruction of forests under the dedicated leadership of Sri Sundarlal Bahuguna and Chandi Prasad Bhatt. Base done 6 scientific principles of management of natural resources by the people and with a strategy of regeneration of

region specific and climate specific species to cater to the minimum needs of people, the Chipko movement became in the years to come a symbol of the organised aspirations and resistance of people against the unethical plundering of Nature which won it worldwide acclaim.

5. In the Srimad Bhagabat Geeta Lord Krishna says, 'I am the letter among letters'. (Bhagabat Geeta, 10th canto, sloka 33)

This is a revised version of James A. Draper Memorial Lecture - 2005

8

Re-Thinking Adult Literacy and Post-Literacy from an International Perspective

Alan Rogers

Introduction

I feel honoured indeed to have been invited to give the Roby Kidd Memorial Lecture in the year 2001. At the same time, I feel hesitant about your invitation, for three reasons: (1) I am aware that there are many persons in India who could give such a presentation with more substance than I can give to it; (2) I still have much to learn from the work which your organisations and many other organisations and individuals in India are currently engaged in; and (3) It is easy for me from the West to make suggestions about what ought to be done while it is you who have the responsibility of trying to do what can be done in the field. Let me classify at the outset that instead of telling you how to do the tasks which you have been doing for so many years, I would like to share with you some of my own re-thinking about adult literacy which comes from engaging with various programmes in other countries. You may, of course, find yourself agreeing or disagreeing with my perspectives, but I hope that you will find them stimulating.

Roby Kidd, Adult Literacy and India

Let me deal with literacy from an adult learning perspective in order to pay my tribute to Roby Kidd, who greatly contributed to our understanding of 'how adults learn' with his book under that title which appeared in 1959 (just after I started my career in adult education). And his work in that book and in the numerous articles which he wrote was very influential on my own thinking and practice. For many years, in association with Mohan Singh Mehta and others, he and his colleagues from Toronto, such as James Draper, worked in India, especially in Rajasthan, and this experience shaped his own work in promotion of international adult education, especially the International Council for Adult Education. The fact that in some ways I have followed in his footsteps, both in the training of adult educators and in working in India, a country I have come to love over the past 28 years, is an accident, one which I value and which l still regard with much surprise.

Re-Thinking for Policy and Practice

I received an e-mail only two weeks ago from Namibia. It asked, "When does a person become literate?" It cited the case of an individual who could read but not write: "Is he literate?" the writer asked.

This question, in fact, is being asked all over the world. Only a week ago, I received a paper from Uganda, where the government is launching a new functional adult literacy programme posing the following questions: "What are we aiming at? What do we mean by 'literate'? In Egypt, they want to know whether someone who can read the Koran but cannot read anything else is 'literate'. In Nepal, a woman told me, "I can read the primer but I cannot read anything else" (I tried her on a newspaper and she could not read it). Is she 'literate'? In Ethiopia, I met a market trader who wrote down notes about his customers and his sales, but he could not 'read' in the conventional sense; so he is classified as 'illiterate'.

We surely are going through a period of questioning, of critical reflection. This is not just concentrated on strategies, how we can achieve universal literacy, although there is a good deal of discussion on this. It goes into matters of basic concepts. Books are being written challenging what exactly we mean by 'universal literacy'. Is it a set of skills common to all persons; or is it a set of activities which people engage in? This is, of course, not new, for most of these issues have been heard at several stages in the past. But they are being asked with a new urgency today.

And this questioning is not just an academic matter, a policy irrelevancy. For it is leading to new strategies. If we are building our adult literacy learning programmes on a false model of what literacy is, we shall be ineffective. We need to be clear about what it is we are aiming at if we are to achieve any success. To aim at the wrong target will be to waste our energies.

The Meaning of 'Literacy'

Let me first address an issue which seems to arise often today. The word 'literacy' is frequently used as a metaphor, as in a computer literacy, environmental literacy, legal literary, etc. But for me, literacy means working with written texts. Texts are made up of words and numbers which are written down on a variety of surfaces – a computer screen, paper, walls, blackboards and whiteboards, the back of your hand, an overhead projector slide, a video film, etc. I am, therefore, becoming uncomfortable with the use of the term 'literacy' without any reference

to written texts. I am willing to accept 'visual literacy' in the sense of 'reading' (making sense of) signs, symbols and pictures on a variety of surfaces. But literacy is different from awareness (as in 'environmental literacy' to mean 'environmental awareness') since one may become environmentally aware without being 'literate' or able to work with texts. Literacy is not the same as knowledge as in 'legal literacy', which l take to mean 'having legal knowledge'. Literacy is different from skills as in computer literacy, which seems to me to mean 'having the skills to use computers'. Indeed we even hear from time to time of 'oral literacy' which appears to mean the ability to communicate through speaking clearly. This use of the word 'literacy' to mean something different can lead to what I see as confusion. I attended a workshop in Nepal at which it was said quite seriously, "Illiterate people are literate". I simply find it hard to use words like that, although others clearly find it easy. So I shall be talking about people working with written texts.

Issues taken up

Although there are more, yet I have picked up the following

Four issues which strike to me as important: - First, the relationship between literacy and development is being debated again.

- Secondly, access to literacy skills is coming to the fore in what seems to me to be some exciting new work.
- Thirdly, I find myself reassessing the objectives of adult literacy learning programmes and with that the measures of deciding on success.
- And, fourthly, l have been led into some new thinking in the field of post-literacy.

I want to conclude with what I see as my greatest challenge at the moment.

Literacy and Development

I think that for me the most significant re-thinking about the relationship between literacy and development is the questioning (which I suspect not everyone here will share) of whether literacy is really necessary for development or not. I have been so long immersed in the rhetoric of UNESCO and others that "literacy is not only an indispensable tool for life-long education and learning but is also an essential requisite for citizenship and human and social development" (UNESCO 2001, p.2), that I have not listened to other voices. I, like others, have felt the need to justify literacy to policy-makers as well as to prospective literacy learners, and

I believed that this can most easily be done if we assert often and loudly that there can be no development without literacy. I, like others, have urged the benefits of literacy from improved health to improved school attendance of children, from the dissemination of new knowledge to enhanced decision-making, from increased wealth to better citizenship.

Development is Possible without Literacy

But I have ignored until recently the fact that there are other voices, that this view has for several years been challenged. These voices are now getting stronger. To give but three examples:

"Literacy is not a pre-condition for the spread of some forms of basic knowledge, however much it would be facilitate by literacy" (UNICEF, 1990, pp 53-54).

"Literacy is neither an entry requirement, not necessary for the clientele to learn…..The facilitation of adult and continuing learning can be provided without first teaching learners to read and write" (Bas, 1991, cited in Lynch, 1997, p.90).

"While literacy is a pre-requisite to 'schoolability', it is not crucial to either the ability or the need of non-literates to learn" (Grandstaff, 1976, p.300).

I have now come to believe that adults can do learn effectively without being 'literate'. They learn from each other; they learn from the radio, television and, especially in India, from films. I have seen adults who have become aware of their situation (including their oppression) without being literate, adults who engage in decision-making about their futures and their community's futures without being literate, who run substantial enterprises without working with texts. Let me quote from two recent reports which show that both power and knowledge can belong to the so-called 'illiterates':

"Of 21 community leaders in the area, only four could read and write. But it was these men who possessed the social capital to engage in discussions with power holders, such as the local mayor, regarding resources for the community, which their younger, more educated and 'literate' neighbours could not" (Betts, forthcoming, p.5).

"In a country like India, there are millions of men and women who still possess traditional knowledge in areas as diverse as medicine, health practices, architecture,

water dividing, agricultural practices [and]….knowledge about self-fulfillment, but most of them could be illiterate" (Sanshoden, 2000, p.29).

So that I have been re-thinking my literacy as not being essential to development. And this immediately chimes in with a moral imperative which I have felt for some time. We are told by UNESCO and others that there are currently some 900 million and more non-literate people in the world. Most of these will never become literate. I find it hard to accept that these 900 million people can be excluded from their own development for ever, simply because they are designated 'illiterate'.

However, we define development, whether economic growth, Basic Human Needs, Improved Quality of Life or Sustainable Livelihoods, I now believe that adults can become involved without first learning the skills of literacy. Of course, they will be able to engage in developmental activities more effectively and more quickly by using literacy skills than by using other strategies to achieve their tasks. Literacy is important but it is not a 'pre-requisite'. For me, non-literate persons can engage in their own development.

What are the policy and practical implications of this re-thinking? I think I can identify four such outcomes.

Literacy Can Come Second

First, in several places, there is an adoption of a 'literacy comes second' approach (Rogers 2000). If literacy does not come first, then our participants can start with developmental activities-for example, with PRA assessments of needs and intentions (as with REFLECT) or with sustainable livelihood activities or income generation, with environmental enhancement like tree planting, with improved farming or fishing practices, with urban slum improvements, with new housing projects, with health improvements schemes, etc-in short, with whatever development task the participants themselves wish to do. And in some of these cases, the learning of literacy skills can be undertaken through the literacy practices of that developmental activity. Indeed, it has been argued that this is a more effective way of helping adults to learn literacy skills than traditional literacy classes.

"We came to the conclusion that literacy education could be introduced, where appropriate, into classes on business skills, for example, or ….training, but it {literacy education} was unlikely to attract large number of learners on its own" (Prinsloo and Breier, 1996, p. 231)

We can cite the work of Nirantar (India) in various places with women who have been learning about water pump maintenance and awareness animators, where the learning of literacy skills came after starting on a development projects (Rogers, 1994, pp. 11-22). In Bangladesh, a group of men running a tempo (small bus) service have been learning literacy through the literacy tasks attached to that project, and making money at the same time. Several years ago, I met a group of women in India, who were learning their literacy skills while making banners to hang across the street perhaps the project still exists. Again, In Nepal,

"…a group of women….wanted to learn how to sew. When they were given a sewing manual and told they needed to read it before they could learn to sew, they lost hope. {They were told that} in order to read the sewing manual, they would have to take a literacy class. They felt that by the time they had learned to read well enough to understand the sewing manual, their interest in sewing would be gone. Literacy was seen as barrier to their goal, because they and their teacher assumed that reading was pre-requisite to all forms of learning.

….Why should these women wait to learn sewing after reading? Why can't the sewing manual be adapted for use as a literacy {learning} text? Why can't the sewing class serve as motivation for the literacy lessons? It can, if we open our minds to new ways of teaching reading writing" (Dixon and Tuladhar, 1994).

I particularly like the account of Lalita Ramdas:

"Literacy by itself had no meaning or relevance for those with whom we worked….Women attended our literacy classes only as long as it took them to find work, anything to help them to augment the family's meager….income. They bluntly told our teachers to go away or stick to teaching children. Learning how to sign their names or write the alphabet would not help to fill empty bellies.

So we stopped worrying about literacy as an end in itself or as being central to our work. We began to work together with the people in trying to understand their immediate and daily concerns and difficulties; learning together to analyze the problems and understand the root causes; then planning how we could, together, find the answers and, above all, to take action" (Ramdas, 1987).

Learning literacy skills then is coming second in a number of programmes. I have learned that I cannot reasonably ask adults to wait to learn literacy skills before engaging in developmental tasks; that I cannot say to all those who will

never come to classes that they are permanently excluded from development. I have come to think that we can start with developmental activities and fit literacy in as one of the many different sets of skills and knowledge the group will find themselves acquiring in the course of that activity.

Contextualize Literacy

Secondly, in these cases, the teaching-learning materials are being sought in different texts. There is no common primer because all of these groups are engaged in different developmental tasks requiring different literacy tasks. Literacy in contextualized—that is, learning literacy skills depends on the kind of group and the activity it is engaged in, not on a uniform learning programme. A credit and savings group will be learning different kinds of literacy from an urban community-based organization seeking to reduce the pollution of its area of residence. "Learning and literacy are enhanced" wrote Mezirow, one of the world's most eminent adult educators. "when the programme is contextualized (that is, associated with personal realities)" (Mezirow, 1996, p. 118). To seek to promote a common literacy learning programmes may, in fact, hinder the learning of literacy skills, not help it.

Which Literacy?

Thirdly, this raises the question as to which literacy is being taught. For many people have come to recognize that there are several different kinds of literacy—religious literacy or school-based literacy or commercial literacy, etc. And there are language literacies also. Each society privileges a dominant literacy, and it demeans the many other less formal literacies which appear everywhere—although we all use informal literacy all the time (I have been wondering today about mobile phone text messaging which seems to be another literacy). So when we say that someone is literate, we need to ask: "In which literacy?" Those programmes which use a 'literacy comes second' approach find themselves concentrating on the literacy in use in the particular group, the texts the group itself wishes to use and create, rather than forcing them to learn the dominant literacy.

Mixed Learning Groups

Fourthly, I wonder, if this may not be the most important implication of this re-thinking as these programmes are moving away from selecting groups of all non-literate persons for teaching literacy skills. Most adult literacy learning programmes I start by choosing groups of about 30 persons or smaller groups of

about 10 persons, all of whom are 'illiterate'. But it is a school-based model of adult literacy learning which urges that we should have all the learners at the same level of ignorance. It seems to simply imply that all the learning comes from the teacher, that the students cannot learn from each other.

But Roby Kid (1959), among others, has taught us that adults don't learn like that. Studies of adult learning have shown that adults in their daily life-long learning normally learn from other adults. Persons with some limited literacy skills can help others in their group to learn literacy skills through participatory (sharing) methods. Such literacy groups are moving away from top-down, whole – class teaching by the teacher to 'shared learning', adult learner learning from other adult learners. I have seen this small-group approach working in Bangladesh with striking results in both achievement and motivation. Mixed economy groups of learners seem, in some cases, to be more effective than homogenous groups. I find myself wanting to experiment more and more with different kinds of literacy learning groups.

Access to Literacy

My second major theme is that some recent research relating to what I call 'access to literacy' seems to me to be very exciting and suggestive of new strategies, but it does not seem to have received the coverage which, I believe, it deserves.

Literacy Tasks

It starts from the assumption (which I believe can be demonstrated) that everyone, literate and non-literate alike, has literacy tasks they want or feel the need to do. Everyone engages in literacy activities of some kind. They all adopt different strategies to fulfil these tasks, to engage in these activities. And all these literacy tasks are different. As some research in South Africa has clearly shown (Prinsloo and Breier, 1996 pp. 213-34), the literacy activities which a taxi-driver needs to do are different from those of other occupational groups, such as a hospital porter. An older woman, whose family has left home, will have different literacy activities she wishes to engage in from a younger woman with very young children.

Literacy and Families

In order to fulfil those literacy tasks, people need access to literacy skills. There are two dimensions to some research into this area. First, the World Bank has explored what it called 'family literacies'. Families were assessed as to whether

they had much or little 'access' to literacy skills. Those with high access (for example where one of the spouses or some close relatives were literate) were compared with others which had rather less access (for example, a young person in the family had literacy skills). A good deal of work is now being done on family literacies, for example in Pakistan, revealing how literacy is used by different members of the family for what purposes (Street, 2001 pp. 188-204). It has been suggested that those who live in families with little in the way of literacy activities might be more motivated to attend adult literacy classes, but I wonder- my experience makes me query – whether most of those who attend classes come from families which already have substantial access to literacy rather than from families which have few such activities. We need to research this.

Literacy and Communities

But perhaps more important still is some work done in the Philippines on community literacies (Doronilla, 1996). This research explored the literacy levels of 13 different local communities. Some had very few literacy activities at all- fishing villages, for example, where the literacy tasks were mainly fulfilled by Chinese merchants rather than by the fisherfolk themselves. Some farming communites had rather more in the way of literacy activities, while some urban communities had many such literacy activities. Not all communities were the same in literacy terms.

Non-literate Persons in Literate Communities

Now, when these communities were examined in more detail (Bernardo, 1998), it was found that the non-literate members of the those areas which had many literacy activities were more fully engaged in developmental initiatives, in decision-making and in innovations, in participating in group activities, than were the non-literate members of those communities with a few literacy activities. In other words, it was demonstrated that learning literacy skills for oneself was not essential to development. What was useful was access to literacy skills and especially sharing in the developmental activities which characterized these communities, such as group projects, decision-making and planning ahead. The same may be true of families with many or few literacy activities in them.

Policy and Strategic Implications

It seems to me that there are some policy and strategy implications arising from these studies. It may be that what we should be doing is to strengthen literacy

activities in low and middle level communities and families. It may sound strange, but it can be argued that to spend money on the literate members of the community, helping them to engage in more and more effective literacy activities, may be more beneficial in the long run to non-literate persons than spending money on literacy learning programmes from which in the end few will benefit. I through this out because what I would like to come out of all of this is much more experimentation, much more diversity of approach – provided there is proper monitoring and evaluation and the dissemination of the findings, both positive and negative results of such experiments.

Changing Objectives and Measuring Success

Re-defining 'Literate'

The third aspect of my subject comes from the process we have noted above of re-defining what we mean by 'being literate'. We have already seen the questioning that is going on about as to what is meant by the terms 'literate' and 'illiterate'. In one research study into the concept of success in adult literacy (Charnley and Jones, 1979), it was pointed out that we cannot simply say that a literate person is someone who can 'read' (in general) or 'write' [in general]. We need to ask: 'Read what?' 'Write what?' – for the verbs 'to read' and 'to write' are transitive verbs, they take an object. There are certain things we would expect a literate person to be able to read and other things we would not expect them to be able to read.

And they went on to assert that to be 'literate', we surely need to be able:

- To read and write these texts with fluency rather than hesitation, and
- To read and write them with understanding rather than mechanically.

This is, of course, already well known. But a further question that now arises is whether a person is literate if he can read something or write something but never does so. One very perceptive statement puts it like this: being 'literate'

"…is not simply knowing how to read and write a particular script but applying this knowledge for specific purposes in specific contexts of use" (Scribner and Cole, 1981, p. 236).

Indeed, “Literacy for the sake of literacy is not only fruitless, it is impossible” (Fiedrich, 1996. p.8). So, can a person who is not applying their skills really be described as ‘literate ‘?

Throughout the world of literacy, there is then an increasing recognition that (to quote a recent report):

“it is not the learning of literacy skills which brings about economic and social development but the use of literacy skills in real situations... to achieve their own goals which will bring whatever benefits literacy can bring to the participants and their communities” (DFID, 1999, p. 80).

It can be argued that to learn literacy skills and not to use them will help nobody.

Goal of Literacy Classes

Now this is one of those simple statements which have far-reaching implications which we can only begin to explore. For it means that the objective of adult literacy learning programmes is not to help someone to learn literacy skills but to help them use literacy skills in their daily lives. Every facilitator in every literacy class is there not just to help the student learners to master letters and words on paper but to help them transfer these skills into daily activities outside the classroom. The Community Literacies Project in Nepal is founded on the principle that the objective of the project is to increase use of literacy in the community.

Measuring Success

And with the changed objectives comes a changed measure of evaluation. I quote from a recent government paper setting guidelines for the national functional literacy programme in Uganda:

Learners’ homes should be visited to monitor how they are practicing what they learn in the FAL programme.

What the evaluators find will form part of the final assessment of the programme.

Let me give a simple example. If I have a class of 30 literacy learners; if at the end of the course, 25 of these literacy learners passed the test; and if after six months I visit them in their homes and find that 15 are using the skills but the rest

are not, what is my success rate? 25 or 15? A recent evaluation of a skills training course in Thailand (Oxenham, 2001, p.28) showed that of those who completed the course satisfactorily, 27 per cent were using the skills as intended, 17 per cent were using them for other purposes, and 56 per cent were not using the skills at all. If such figures apply to adult literacy learning programmes, then it seems to me that we really are wasting money and need to address the question of use seriously. But, again, we need research into the use of literacy skills.

'Values' in Evaluation

But there is more to it than this. For we will find, when we do this research, that these literacy skills are being used for many different purposes, not all the same. Some will be writing letters, some reading newspapers; some will be using the bank, others will be circulating election notices. What do I do if I find, in my final evaluation, that the participants are reading film advertisement or sports journals rather than reading health literature or writing credit and savings applications? An evaluation, in Brazil discovered that many of the women in the empowerment literacy programmes were using their newly developed skills to read fashion magazines and writing Christmas cards rather than "using reading for new learning" (Stromquist, 1997, p. 151). Value judgments (my values, of course) come into this kind of assessment. Is increase of consumerism through my literacy classes a good thing?-in South Africa, literacy classes have led to an increased interest in sales catalogues sent through the post.

Developing Statistics

And how can I put all of this onto a comparative basis? One of the key questions being addressed today is: How to measure the outcomes of literacy learning programmes when these outcomes are all different; donors and international agencies still demand from national and local programmes statistics of "how many people have been 'made' literate". It has been said that formal literacy evaluations "made what can be measured (i.e. tests of learning) important", whereas what some evaluators now wish to do is to find ways of making ''what is important (i.e., various uses of literacy skills) measurable". A good deal of work has been done on this and continues to be done on it; but the policy and strategy implications have not always been fully explored. A recent 'Save the Children' (USA) literacy programme in Guatemala set out, as the project proposal said, "to make 250,000 illiterates literate". What kind of literacy? What uses would the literate be put to? And how different would the programmes have been if the objective had been "to

encourage 250,000 persons to use literacy in their daily lives"? That would certainly have had more impact on society than just to learn literacy skills.

Post Literacy

And this brings me to post-literacy; for much of what I have been discussing in the past few minutes will be what some people call 'post literacy', not 'literacy'. They will argue that we should first help people to learn literacy skills and then, secondly, encourage them to use those skills in a post-literacy programme. The very word 'post-literacy' implies that it is a further phase after the initial literacy learning.

Traditional Post – Literacy

The approach currently adopted in many programmes, thus, sees post-literacy as a second stage activity, something that comes after the first stage. It argues that some further period of teaching or guided learning is needed; and it argues for production of simple or easy-reading texts which are felt to be more suitable to people at an early stage of literacy development. It sees adult literacy in the same terms as children's literacy – simple words and phrases first and then more complex words and phrases, building up to 'full literacy'. And it often (but not always) assumes that post –literacy provision needs to be made for a smaller group of persons than the initial literacy provision, normally some ten percent (one post-literacy centre for every ten literacy classes).

Studies and evaluations of post-literacy programmes (e.g. Mathew, 1998, etc.) have revealed a number of problems which have undermined the effectiveness of the very real efforts already being made in this area of literacy. For example,

- Who is it for - groups or individuals?
- How long should it last - for a short period of teaching or for a longer period of assistance.
- What does it aim at — equivalent levels of learning to formal schooling? Entry into a continuing education system? Self-reliant learners? Self-help groups?
- What are the best strategies — More classes? Village libraries and reading centres? Independent reading?

I detect a good deal of uncertainty about post-literacy today.

And this era of questioning has led to a number of studies into the foundations of post-literacy - what do we mean by it and how can we best implement it? Once again, some recent research seems to me to be important for my understandings of post-literacy and for the policy and strategy implications. I want to pick up two such strands.

Adult Learning

The first is into adult learning, as distinct from children's learning, Roby Kidd's own field. There has been a great deal of new research into adult learning which is slowly finding its way into some textbooks. Adults learn in different ways from children. Their time scale is different; they do not normally learn first and then practise afterwards; they learn through practising. Unlike children in school (but like children in the home), adults learn to cook by cooking, not by going to cooking classes. Adults learn farming and fishing by fanning and fishing. Adults learn to care for a baby by having a baby. They learn on the job, not for the job. One of the most noticeable features of current approaches to education, especially vocational education and training, is the approach through apprenticeship learning. Krashen, for example, has drawn a distinction between 'acquiring' skills and 'learning' skills formally (Krashen, 1982). And while adults do both, they seem to learn most effectively through acquisition within their social contexts rather than through formal learning in set contexts.

So it can be with literacy: adults can and some do learn literacy by 'doing literacy' for real. In several pieces of research in countries as far apart as Brazil, Sierra Leone and the Philippines, it has been discovered that a number (perhaps about ten percent) of the adults surveyed in different settings have 'acquired' some skills of literacy without going to school or to adult literacy classes. They have developed these skills in the home or in the market or in their daily lives. And this is not a simple linear progression, from illiterate to semi-literate to literate. It is a messy process of acquisition of skills rather than formal and sequential learning.

Easy Readers?

And this brings me to my second point. Different research (Moon 1993) indicates that there is no such thing as easy words and phrases and difficult words and phrases. The 'easiness' and the difficulty lie not in the texts but in the reader/user. The difference between being able to cope with a text with fluency and understanding relates to the experience of the reader, not the text. There are texts

I can read quickly even though they use quite technical terms, because I am familiar with what these texts are discussing.

Other texts I find I cannot read because I hardly have any experience of what is being discussed. Even in languages which have simple and complex letters, the research indicates that the complexity of texts relates to the experience of the reader, not to the words used. And it has been demonstrated that adults do not find things difficult when they really want to do them. They can cope with even a 'difficult' text when they understand its meaning and when it is important to them to do so. One of our action research projects found women being able to read film advertisements very quickly and easily, despite the fact that some of the words were long and complicated, because they knew all the word in the texts; it was all within their experience.

This rather changes some of the assumptions behind the post-literacy programmes aimed at production of easy-reading texts. It does not, of course, get rid of the fact that persons with limited literacy skills and limited literacy confidence need special provision. Some, for example, indicate that they can read newspaper headlines but not the closer text in the newspaper columns. But these differences seem to lie not so much in the words used but in the formatting of the texts. To produce a text using what the writers assume are easy words about subjects outside the experience of the readers will (if this research is correct) still produce unusable texts.

Re-defining Post-Literacy

Recent thinking, thus, suggests that a re-definition is needed for post-literacy altogether. What we are dealing with are those persons who have been able to develop some literacy skills but these skills and the confidence to use them are limited. Now, if that is the target group for post-literacy then that groups is larger, not smaller, than those in initial literacy classes, for there are all those who have had some experience of primary schools (formal and non-formal) as well as those who have been in adult initial literacy learning programmes. We shall need more post-literacy provision than initial literacy classes, not less.

I, therefore, like the re-definition of post-literacy as: "the provision of assistance to all those who feel that they are having difficulties with the practice of literacy in real situations" (DFID, 1999, p. 82).

Post-literacy is not only to help a few people to use village libraries to read specially prepared easy-reading texts. It is to help all those who have some, but limited literacy skills and confidence to engage with the texts they find surrounding them, to develop new strategies to deal with the literacy tasks which face them.

I can see some clear policy and strategy implications of such a re-definition. For, if we define post-literacy as helping people with limited literacy skills with the use of literacy in their daily lives, then we shall need to add the existing range of post-literacy activities a number of new approaches. Let me outline three that I have identified in various countries.

1. Transfer from classroom to Daily Lives

First, several programmes are trying to develop ways of helping those who are in initial literacy classes to transfer their skills in to use in their daily lives. Thos who are learning in the classroom through a primer are being helped to adapt what they are learning to the world outside the classroom. In some cases this is left after the primer is finished, but in other cases, the classroom learning is being reinforced from texts to be found in the home. For example, if the word 'agni' (fire) is being used in the primer, a newspaper article which uses this word in the context of some slum disaster is being used: if the word 'pani' (water) is being mastered through the primer, a report on a flood or on a drought shows that the word being used in significant contexts. Such reinforcement of adult learning from the texts around them is helping both the learning literacy skills and transfer of literacy from the classroom into daily lives.

There have been several programmes devoted to this. For example, World Education in Nepal has been encouraging mothers to keep written record of their children's growth and development. Initially, much of the work is done by the facilitator/ animator but gradually it is being transformed to the literacy learner for them to keep their own records. Several groups have started helping the participants to keep their own credit and savings records rather than the facilitator doing all of it. In one group, in Bangladesh, that I visited all the participants could write from the start not only their own name but also the names of all the other members of the group; and all of them also wrote down the dates of payments. They found this motivating although not all groups would feel the same about it. I find myself thus, asking of every class I visit as to how the group can bring daily literacies in to the classroom and how the group can take the classroom literacy out into the daily lives of the participants. This is, of course, a tall order for many of the facilitators – but without it, it seems to me that what is learned in the class

room through the primer will seem to be separate from the everyday literacy tasks of the literacy learners.

Helping non-participants

Secondly, how can I help all those who never come to my classes? To say that I ought to persuade them to come in appears to me to deny their adulthood. There are many who have decided, for whatever reason that they will not or cannot come to my classes. Do I just ignore them? I have seen two approaches which have impressed considerably. The first of these is the 'real literacy' approach (Rogers 1999). This starts by identifying with the people who do not come to classes what kind of literacies they are engaged in – through, for example a group of which they are member; and it seeks to use those literacies activities to help them develop their own literacy skills. One of the major developments in adult literacy in many countries today is work-based literacy – not just holding literacy classes in factories and other work places but using the literacy tasks and texts of those factories and other workplaces to help the participants develop relevant literacy skills. In Botswana, some 40% of the government's adult literacy programme is work based, a Nabia is expanding its work-related provision significantly.

Literacy Extension?

But a second approach is a more individualised approach. It looks something like an extension service for literacy. It recruits people with more literacy skills and asks them to help those with less-skills on a personal basis. It establishes 'drop-in centres' where people can go to get help with their daily literacy tasks. In Nigeria, a 'literacy shop' was set up in Abuja Market, Ibadan, where traders, customers and others could get immediate help with literacy problems. Again, I would not like to propose any prescriptive approaches-each agency in each context should surely devise ways of helping such people with their own tasks. And innovative, experimental projects do not always scale up into programmes.

Adapting Texts

A third post-literacy strategy is also being explored in some places. Until now, I have assumed that people need to adapt themselves to the texts which they find-they must learn to read what is provided. But more recently, I have been asking whether those who produce texts should not try to adapt these texts to the people, to those who have some but limited literacy skills and literacy confidence? Can

we help those who publish to think more carefully about their users? In Nepal, literacy agencies have been working with (for example) the Annapurna Conservation Area Programme (ACAP) and with Forest Users Groups to produce texts which are appropriate to those with relevant experience but limited literacy skills. In South Africa, one project is working with those who publish sales catalogues which get into many homes in that country to include sections printed in a format which make them accessible to those with limited skills and confidence.

Increasing Diversity, Not Uniformity

My general conclusion from all of this is that one common form of helping all adults to learn literacy skills, one national programme, may not be as helpful as the one which uses a wide diversity of approaches, a number of different materials and methods. For it seems to me that adult are different and their contexts are different; and they will respond best when adults are approached in a way which respects rather than diminishes these differences. Some will want formal teaching using textbooks. Some will want individual help with their own literacy tasks. Some will want immediately relevant literacy. We do not need uniformity in the provision of adult learning of literacy skills.

A Word of Warning: Danger of Reinforcing Inequalities

I have, however, most recently begun to feel some hesitation about some of these newer approaches. For it has been suggested that if we concentrate (as I have indicated some workers in adult literacy are) on the current literacy tasks which adults engage in already, on the existing uses of literacy, we shall simply be confirming the current inequalities in society. Such an approach will not in itself transform society; it will not undermine the existing power structures. Almost all of those engaged in adult literacy programmes wish to change society - although sometimes within careful limits. They wish to bring the excluded in, to change the elite balance, to challenge the power assumptions behind existing literacies.

Critical Literacies

Now I could argue that some of the suggestions listed above will, in fact, contribute to that process. For example, challenging those who produce texts to think hard about the users of those texts will bring about significant changes. But perhaps this is not enough; perhaps we can go further than that. The key issue (which so many writers on adult literacy have already discussed several times) is whether we can help those who engage with us in developing their literacy skills

to become more critically reflective of their experiences of literacy. I would like to finish with one case study which I found most suggestive. In Bangladesh, a group of women wished to learn to read the marriage registration form, so that they could register their own marriage. But they found the form 'too difficult'; the text was too small in print, tire language used too legalistic. So they gave up. Except that they didn't. They began to question: why was it like this? Why were those who produced it asking this question or that question? Why was this word used when another one would be more relevant to them? So the group began to write their own form. These people learned more literacy skills as well as current law in the course of three meetings working on this text than they had done in the previous thirteen!

Horizontal Learning

And the upshot of this was that those who produced the text found themselves learning from the literacy learn, just as the facilitator found herself learning more about the realities of the women's own lives and perceptions. Literacy had become not a one-way activity, from the learned to the unlearned. It had become what I heard being called in South Africa 'horizontal learning', learning on both sides.

Learning From Experience of Others

And this brings me to my last point. I have become increasingly concerned about the need for more research in adult literacy. But there really is no point in such research if it is not being read and acted upon by practitioners in the field. We all need to read about the experiences of others, to engage in horizontal learning. This lecture has been based, not only on a number of field visits to adult literacy programmes in various parts of the world, but also on reports of research, such as that in South Africa (Prinsloo and Breier 1996) and in the Philippines (Doronilla 1996; Barnardo 1998) which have been among the most influential books I have read on adult literacy in recent years. We cannot do our work effectively if we are not learning from others. I find myself reading because I feel I must.

And not just ourselves as planners and managers and trainers of adult literacy programmes. It will also apply to those who teach adults in various villages and towns in our country. The concept of horizontal learning may be the most important development in adult literacy today - for like so much of what I have said, it has profound implications for our greatest allies, the facilitators/animators. It is of them that Roby Kidd was speaking when, describing the most important attribute of the teacher, he wrote:

"he [sic] must be a learner himself. If he has lost his capacity for learning, he is not good enough to be in the company of those who have preserved theirs" (Kidd, 1973, p.303).

Our 'partners in literacy' (Rogers, 1989), the animators/facilitators, and their learning are perhaps the things we should be most concerned about - but that is another story which requires another lecture.

This is a revised version of Roby Kidd Memorial Lecture 2001

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9

The Dynamic Mandala of Adult Education

James A. Draper

First, I want to take this opportunity to thank the Indian Adult Education Assocation and Roby Kidd Foundation for inviting me to give the first Roby Kidd Lecture. I am honored to do so.

It has been my good fortune to have been associated with adult education in India for almost 28 years. In fact, almost the whole of my professional life has been intertwined with India. It was in September 1964 that I first came to India and joined the faculty of the University of Rajasthan, to assist in accomplishing two things. One, to establish the first university general extension programme in India. Two, to begin the first academic teaching of adult education in India.

It was while working on the University of Rajasthan project that I first met and worked with Dr. J. Roby Kidd. After I left India I joined Roby to become part of a new post-graduate department of adult education at the University of Toronto. It happened that I was in India at the time of Dr. Kidd's untimely death in 1982. It was my task to inform my adult education colleagues in India of our loss of an exceptional international leader in the field of adult education.

In the title of my speech I have deliberately used the term "MANDALA" of adult education. Why have I done so? What is the meaning of Mandala?

As we know 'Mandala' is adopted from a Sanskrit word meaning "centre". A mandala, frequently expressed visually in a circular form, is intended to present a world view, representing a wholeness, a schematized view of a harmonious cosmos.

It represents both an outward view of one's universe or surroundings, and one's place within it, but also an inner focus representing the effort to reunify and harmonize the self. To this and other ends, a mandala is intended to raise our consciousness and our individuality, symbolically leading us from darkness to light. The Upanishads speak of "nonbeings" becoming "beings". The zodiac is an example of mandala. The purpose of my lecture is to present a world view, a mandala of adult education.

I will begin by stating that I think is the essence and therefore the centre of a mandala of adult education. Throughout my presentation I will be emphasizing the need to view adult education in its broadest and not a narrow perspective.

After a very brief reflection on the past I will review the relationship between learning, education and schoolings. This will logically lead me to summarize some assumptions we make in adult education and the implication arising from these assumptions. For me, these initial discussions are necessary and become the foundation upon which a world view of adult education is constructed. This is, by definition, a mandala of adult education encompasses a world view. The realities of today and a vision of the future, I argue, present us to adopt an all encompassing meaning of adult education. I will conclude by identifying what I think would be some of the components of a mandala of adult education.

Let me begin

1. The essence, the very heart, of adult education is LEARNING, just as learning is the essence of living. The major purpose of adult education is to facilitate adult learning.

When I speak of "learning" I include the usual domains: the cognitive, that is the learning of subject-matter and content: the psycho-motor which included the learning of skills including the skills of reading and writing; and the affective, that is, the learning of attitudes, feelings and values. This latter domain is sometimes ignored, often dominated by the undue focus on the cognitive domain of learning. Tagore speaks to this point when commenting that ; "A mind all logic is like a knife all blade. It makes the hand bleed that uses it." (Rabindranath Tagore). In adult education, we attempt to balance the logical self with the emotional self.

LEARNING is a process whereby, through ones senses, an individual comes to understand, interpret, interact with and the adapt to one's environment.

Given my definition of learning, it is obvious that from the beginning of human existence, in India and elsewhere, children, men and women have always learned in order to survive (to hunt, fish, farm); or to create through dance, poetry, music, pottery, painting, sculpture. Naturally, attempts were made to pass these learning onto others through some from of non-formal education. People learned their cultures but they also learned to construct home and communal dwellings. They learned the skills of warfare and they learned their gender roles. People also learned their feelings, emotions, and values and how to express them.

2. Once we begin to organize and plan learning, it becomes education. Education may be defined as planned or intentional learning. Learning may take place informally, or through education, either non-formally or formally. As we know, most adult education occurs through non-formal means.

Here, it is important to disguise between 'education' and 'schooling'. The latter refers to formal systems of education, usually offered through schools, colleges and universalities.

One can see that adult education is integral to society most everything we have learned, including our culture, our language and our values and adult education permeates all of human social structures. One can also see that one can have learning without education whereas one cannot have education without learning. Given my definition of non-formal adult education, the Indian army is probably the largest adult education enterprise in the country.

3. The field of adult education is based then on a number of assumptions;

a) Every person, child or adult, has experienced some form of education but may not necessarily have schooling;

b) All education is 'continuing education'. Educational programme build on what people already know, what they want to know, or what they need to know;

c) The learning and education which people have acquired must be acknowledge and taken seriously. Such learning/education becomes the basis upon which educational programmes are planned;

d) A last assumption is that people are able and willing to take responsibility for their own learning (and the learning of others) provided they see the relevance of the intended learning.

4. From the above, a number of implications and principles then arise:

a) Where possible, people should be involved, should participate, in the planning and the implementation of their own education and any mandla of adult education would need to include this process.

b) Those who are involved in the planning of education programmes,including professionals, educators and bureaucrats need to see themselves as being involved in the learning process along with others.

c) The roles of 'teacher' and 'student' are interchangeable. That is, each person has something to teach and to learn from the other.

d) From the philosophy which is imbedded in the above values and ideals comes a vocabulary which reflects these values, concepts such as;

'participation', 'independent' 'learners', 'self-directed learning', 'life-long and continuing education', 'community responsibility'.

5. The above principles and assumptions are more than ideologies. They can be applied in dealing with some of the challenges and realities being faced by India today, such realities as:

a) Maintaining democracy, secularism and national unity;
b) Rapid changes in technologies;
c) Rapid production of knowledge, and the overwhelming availability of information;
d) The need for industries (and countires) to compete with each other in the market-place, but also to learn to co-operate and to share with each other;
e) The need of effectively utilize scarce resources as well as to present the environment;
f) And, perhaps most important, the need to democratize society and improve the quality of life for all peole, within a framework of Universal Human `Rights. Increasingly, adult education in practice is being associated with a humanistic philosophy which is aimed at developing more mature and self-directed learners.

In order to meet these challenges, learning and education must take place and this must occur on a continuing basis. Hence the term "continuing and life-long education". The field of adult education has given much though practice, reflection and research to these and other essential philosophic.

6. From what has been stated thus far, it can be seen that the preparation of professionals and others for a wide range of occupations must go beyond this. Professionals and various occupations are faced with a number of challenges, for example:

a) The challenge of preparing people for an unknown future. We can no longer predict what knowledge or practice people will need in th future;
b) It is acknowledged that we do need to instill specific technical skills required to perform specific task, but we also need to impart such things as:

- Skills to retrieve, store, analyse and interpret information;
- Problem solving skills;
- Social and communication skills to work within systems which are increasingly becoming interdischiplinary and democractic;

- And, an openness to continue to learn, including a degree of humilities of learning from others, including one's clients and associates.

That is, an innovative programme in adult and continuing education begins with a vision of the future. In fact, if we loose sight of our vision of the future, we diminish what we do today.

From a vision of the future, and based on clearly outlined principles values and an all encompassing view of adult education comes a plan for implementation. Here it is important to distinguish between the process and the outcome/end product of education.

The 'process' is the journey of the learning itself. It includes the methodologies used and reflects the value of self-discovery.

There is also the intended outcome of an educational programme. For example, no one questions the intended outcome of preparing people for specific professions and occupations. The end result is to prepare people who are will trained, knowledgeable and competent.

Unfortunately, the process and the outcome of education are frequent thought to be synonymous. This is not necessarily so. In planning educational programmes for adults, one must attempt to separate these functions and this too must reflected in a mandala of adult education.

Let me illustrate the distinction which I am making between the process and the outcome or end-product of education. My example is from the field formal education but many examples from non-formal education could be given as well.

In Canada there is a prestigious medical school programme which has based its entire medical programme on the adult education principles of continuing education and self-directed learning. This medical programme has lectures and no examinations and yet when these graduated medical doctor come to write the Canadian medical examinations they do as well as or better than those doctors that were trained through traditional programmes.

The point is that we often assume that there is only one way to propare medical doctors, engineers, accountants, managers, and so on or to teach literacy. This is no so.

In adult education we need to keep searching for alternative processes.

On can now see that my meaning of adult education and the practice through continuing education is not cofined to;

- The methodologies which are used;
- The content, skills or attitudes which are being learned;
- The location where the learning takes place;
- The agency or organizations which provides the programmme;
- Or the programme which is being provided. That is, "adult education" is not limited to imparting, for example, literacy skills. This of course does not meen that an agency may not choose to focus on a particular programme, based on the priorities which it has set for itself and the resources available.

What I am saying is that conceptually, adult education must be perceived holistically.

If we reflect on various events in the field of adult education, both nationally and internationally, it becomes obvious that the term has always been given its broader rather than a narrower meaning. In 1965 for instance, a significant watershed year in the development of adult education in India, a number of events took place. For example:

- The first post-independence all India conference on adult education was held at Mt. Abu in Rajasthan.
- Also, the first all India conference on university adult and continuing education (extension) took place in Bhopal.

Both of these events were co-sponsored by the Indian Adult Education Association and the University of Rajasthan, with financial support from the University Grants Commission.

Both conferences covered a wide range of topics, adopting the broadest possible view of the term "adult education". Similarly, the 1973 publication Adult Education in India, edited by Anil Bordia, J. Roby Kidd and myself covered all aspects of adult education including the continuing education of people within the professions, cooperatives, labour unions, the civil service, the Indian army, agriculturalists and a host of others.

In the same year, 1965, the first graduate course on adult education was taught, thus emphasizing the need for a balance between the practice and the study of adult education.

Adopting a wider rather than a narrower meaning of adult education is also reflected in various publications and international events.

The following are some of the arguments for adopting a world view mandala of adult education, going beyond defining adult education as a programme.

a) It emphasizes the commonalities between all aspects of adult learning regardless of where it takes place or what is being learned and therefore maximizes the potential sharing and transferability of experiences through our non-formal practice of adult education;

b) A broader definition acknowledges the meaning and the diversity on adult learning which is going on in countless communities, workplaces and organizations. A world view accommodates all the variables which are associated with the arise from international adult learning, that is 'education'.

I am developing a taxonomy or classification system which will accommodate all agencies which are involved in any way with programmes of non-formal adult education and training in India. This will include both government and non-government organizations as well as the private and public sectors.

c) It helps to provide a common denominator between seemingly divers programmes such as:

- literacy,
- Health education,
- Population and family planning education,
- Agricultural production,
- Programmes aimed at increasing industrial production,
- Programmes aimed at increasing organizational management, and
- The inservice training and education of workers, professionals and others.

That is, in order for these, and other programmes to achieve the goals, learning and education must occur. It is adult education which provides the common denominator between these and many other programmes. Here we might distinguish between "adult educators', (those who have completed an academic programme in the discipline of adult education and "educators of adults" (those who have

been trained in a discipline other than adult education, such as agriculture, nutrition, animal husbandry, primary health care or library science).

d) Furthermore, a broader view of adult education helps us to focus on the discipline side of adult education (as compared with the practice of adult education) and the combined accumulation of literature, research and knowledge relating to the learning and education of adults. There is a need, on the one hand, to see the relationship between the diverse research being done relating to adult learning and education. On the other hand, there is a need to undertake more research.

e) A broader view of adult education helps to define (for both employers and employees) the potential employment opportunities for those who are professionally educated and trained in the discipline of adult education

f) Lastly, a worldly view of adult education helps practitioners, trainers, planners, researchers and others to perceive their work within a broader regional, national and international framework, thus mazimizing the potential for the sharing of experiences and the feeling of being part of a universal community.

To this extent, adult education can be perceived as a critical mass of energy and a worldwide social movement with tremendous momentum and even greater protential.

Up untill now, I have spoken mainly of the practice of adult education. Apart from this, adult education is also a field of study. That is, "adult education" is a discipline and a social science which is increasingly developing a unique body of knowledge, based on systematic enquiry, that is on research. The dissemination of knowledge through practice through continuing education programmes) is balanced by the production of knowledge through research. The practice and the study of adult education are integral to each other.

The function of an adult education mandala presents for us a global world view of our craft and our profession, grounded in individual experience. It helps us to see relationships between seemingly disparate pieces, between our stated philosophies and our practices, and to critically examine the concepts which we use. A mandala is a framework, a map of our belief system, expressing the assumptions we make about human beings as continuous learners. It also helps us to reflect on ourselves, as learners.

Furthermore, our mandala helps us to formulate research questions in our quest to explore what we do not know, thus extending our knowledge in the field

of adult education. For instance, in the field of adult education. For instance, in the field of adult education should our real focus be on teaching or learning? On communication not lecturing? On the transfer of knowledge or indidual self-discovery? Is the focus of adult education on programmes or people? We are reminded also that when we plan and implement educational programme for adults we must do so both in theory and in practice, thus professionalizing our craft.

Always, the education of adults takes place within social, economical and political and cultural contexts and any mandala would have to acknowledge this, as well as value system and an ethics which guides our work.

Creating a Mandala of Adult Education

In conclusion, briefly, what does all this say about the way in which mandala of adult education is to be constructed and conceptualized?

a) Among other things, our mandala would surely reflect the incredible vitality and energy associated with adult engaged in purposeful learning. Hence, my reference to the "dynamic mandala' of adult education;

b) Second, a mandala would have to reflect the circular but also upon spiraling and continuous nature of adult learning, - what Roby Kidd refer to as the seamless robe of learning;

c) A third characteristic is that a mandala would have to reflect interation between faith and vision, between action and responsibility illustrated by a Hebrew saying : "pray as if everything depended on God but act as if everything depended on you".

Our mandala also acknowledges that "Growth towards wholeness is a natural process that brings to light one's uniqueness and individuality", apart for valuing ourself as members of groups and communites. Adult education generic purposes including the raising of individual consciousness of maximizing the choices available to individuals and groups, such that can make the wisest possible dicisions. We know that the complexity of lives parallels the complexity of our decisions.

Finally, our dynamic mandala of adult education is dedicated to the enormous task of improving the spiritual as well as the material quality of life all people, a vision which all of us share in common.

This is a revised version of Roby Kidd Memorial Lecture - 1992

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J. Roby Kidd (1915-1982), was a distinguished Canadian adult educator who became the first Canadian to earn a doctorate in adult education from Columbia University, New York in 1947. He began his career with adults at the YMCA in Montreal. This experience initiated his lifelong interest and commitment to the education of underprivileged adults and learner-centered education. Subsequently he taught the first graduate course in adult education in Canada at the University of British Columbia. From 1951 to his death on March 21, 1982 he served as Director of the Canadian Association for Adult Education.

Dr. Kidd was also strongly committed to improving professional practice and the overall field of adult education worldwide. In so doing, he served as Chair of UNESCO's advisory committee on adult education and in 1960 was President of the UNESCO Second World Conference on Adult Education. In 1966, he served as the first Chair of Adult Education for the newly organized Ontario Institute for Studies in Education. He created--and served as its Secretary-General--the International Council for Adult Education in 1972, to address the concerns of equity and practice in Third World countries. He authored many articles and a benchmark book on *How Adults Learn* (1959), which has been published in nine languages.

He received honorary doctorates from several universities viz; British Columbia (1961), Trent and Mc Gill (1975), Laurencan (1980) and York (1981). In view of his important role played in setting up the first University Department of Adult Education in India at the Rajasthan University, Indian Adult Education Association set up Roby Kidd Foundation which organised occasional lectures and awarded Roby Kidd Fellowships to young scholars to pursue research.

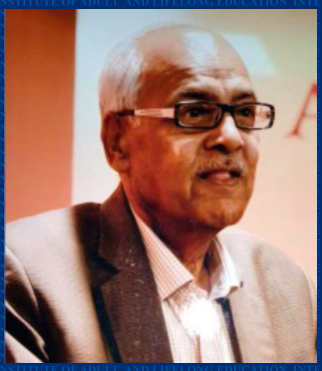
James A Draper (1930-2004) was one the most distinguished scholar in Candian adult education history. He belonged to that remarkable generation of adult educators who not only believed in the inherent democracy of adult education, but who also fought to create a space in the academic world for the study of adult learning and tried to work towards professionalization of adult education.

After his doctorate in the field of adult education from the University of Wisconsin, USA. (1964), he joined the department of post graduate studies in adult education at Ontario Institute for Studies in Education (OISE), University of Toronto and served till his retirement in 1995. Draper made important contributions to the history of adult education, adult literacy, community development, and First Nations adult education. He played a key role in the development of the Canadian Association for the Study of Adult Education, World Literacy of Canada, and the Canadian Association for Community Development. Some of his important publications include the following: The Craft of Teaching Adults (1994). Adult Education; Chronologies in Commonealth Countries. (1992). Voices From the Literacy Field. Toronto: Culture Concepts; Taylor, Maurice C. & Draper, James A. (Eds.) (1994). Adult Literacy Perspectives.

Professor Draper has played an important role in establishing the first University Department of Adult Education at Rajasthan University where he served as a Visiting Professor (1965-67). Since then he has been regularly visiting Indian universities and working towards development of adult education as a field of practice and discipline of study. He was closely associated with Indian Adult Education Association and World Literacy of Canada. His contributions to Indian adult education were recognized by the Rajasthan University by conferring upon him Honorary Doctorate. Keeping in view of his long association with Indian adult education and his manifold contributions, International Institute of Adult and Lifelong Education has been organizing annual James A. Draper Memorial Lecture.

About the Editors

Professor S.Y. Shah is the Founder-Director of the International Institute of Adult and Lifelong Education, New Delhi since 2002. Earlier he served as a Professor and Director of Adult Continuing Education at Jawaharlal Nehru University, Senior Fellow at the erstwhile National Insititute of Adult Education and Joint Advisor Education Division, Planning Commission, Government of India. Professor Shah has conducted twelve research/evaluation projects sponsored by the UNESCO-India, the Commonwealth of Learning, and UNESCO Institute for Lifelong Education, Indira Gandhi National Open University, Directorate of Adult Education and Asian South Pacific Association for Basic and Adult Education. He has over sixty publications including twelve books. Professor Shah is a recipient of Nehru Literacy Award (2007) and was inducted into the International Hall of Fame in Adult Continuing Education, USA (2015). He served as an expert member/chair of several committees of the National Literacy Mission, University Grants Commission, Indian Adult Education Association and UNESCO.



Prof. K.C. Choudhary is the President of Indian Adult Education Association, New Delhi. He is a professionally qualified Lawyer who is deeply interested in social work and community development with the result he is associated with Indian Adult Education Association for the last 40 years during which he was member of the Executive Committee, Associate Secretary, Vice President, General Secretary and now President. Recognizing his services to the society, particularly for the needy, he was appointed as a Member of Madhya Pradesh State Backward Classes Commission in the year 1993. He has been associated with many organizations which include India Literacy Board, Kanpur Jan Shikshan Sansthan, Central Board of Workers' Education, Dr. Baba Saheb Ambedkar National Institute of Social Science, Mhow and Indore District Cooperative Union. He is the Chancellor of International Institute of Adult and Lifelong Education and Founder President of Reading Association of India.